The LUTHERAN

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"O COME, ALL YE FAITHFUL"

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DECEMBER 26, 1951

10 CENTS

Standards of Giving

JIMMY, A SIX-YEAR-OLD county ward, drew my name when we exchanged names for gifts at Christmas time in the rural school where I was teaching.

In the days before Christmas I was concerned. I wanted to tell him not to give of his little, but I was fearful of hurting him.

The day of the Christmas party came. Beneath the tree was an unevenly-wrapped package with my name printed on it. Jimmy watched eagerly as I untied the string. Then as I began opening the box, he partly covered his eyes with his hands.

I saw the boys and girls glance at each other in surprise as I lifted the cover. There were six large potatoes, a pocketknife and two pieces of rope.

He was quick to explain. "I saw you roast potatoes on the furnace door," he said. "I asked Mrs. Bailey for those. My pocketknife I gave you because you said yours wasn't sharp when you cut our apples at recess. The rope used to be my swing. You said you'd like a jumpin' rope for the school."

"Jimmy," I said, placing my hand on his shoulder, "this is the best present I've ever received. Thanks so very, very much."

"The best Christmas present?" whispered one of the boys, surprised.

"Yes, the best," I told them all, "because Jimmy gave me something he wanted very much for himself, and he used thought and consideration in deciding what he'd give me. He gave what I could best use."

Many times since that day I've thought of Jimmy's gift, but never do I recall it without this thought, too. What excellent standards for Christian giving a little child had unknowingly set!

—KATHERINE BENION

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COVER PICTURE. Candlelight service at Zion Church, Sunbury, Pennsylvania, is typical of special Christmas services held in many congregations.

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THE CHURCH IN THE NEWS

Thanksgiving at New Year

For United Lutherans there will be an extra Thanksgiving Day in 1951. Sunday, Dec. 30, will be celebrated in congregations from coast to coast as the end of the successful "Christian Higher Education Year" appeal.

Results of year-end tabulation of offerings for the church's colleges and seminaries will not be reported until late January. But there is no doubt that the $6 million goal has been reached. The total is likely to be near $7 million.

A half-dozen of the 33 ULC synods must postpone their CHEY thanksgiving. They are still in process of gathering dollars their schools urgently need for new buildings and will extend their appeal into 1952.

Schools supported by synods which have oversubscribed CHEY goals will get more money than they expected. But the CHEY hopes of the others will not come true until their supporting synods reach their goals in full.

Court will decide "U.S. destiny"

Nine men of the United States Supreme Court will determine "the destiny of the American people" sometime in February, according to Charles H. Tuttle.

The court agreed on Dec. 11 to rule on whether New York City's released-time classes in religion are legal according to the U.S. constitution. It will also give its verdict on Bible reading and the Lord's Prayer each day in public schools of New Jersey. Both cases are expected to be considered in February or March, with decisions given before the court session ends in June.

The court's verdict will be of histor importance, says Mr. Tuttle, because ed cation is "the chief battleground" in t world-wide struggle between religion a materialism for possession of the min of men. Mr. Tuttle is counsel for t National Council of Churches, which w offer the Supreme Court its arguments favor of released time classes in religio He spoke at Yale University this mon to administrators and faculty membe of state teachers' colleges.

Something may happen

It isn't enough to know things. Peop must believe something. Public scho officials are coming to the conclusion th pupils who acquire knowledge but n faith aren't equipped for the rugged pro lems of life.

This month the New York State Boa of Regents suggested that each school d begin with a prayer. Early in 1952 t N. Y. State Education Department w begin outlining a course in moral a spiritual training for public-school pupi Officials are trying to answer the criticis that there is widespread decline in publ morality because of "godlessness" of pu lic schools.

A plan for teaching "moral and spi itual values" in public schools of Wyo ing is being considered by the state d partment of education. "Moral values our generation have been shaken by tw world wars and by a resurgence of ba barism," said William G. Carr, secreta of the department's policy committe Children sense the insecurity of this da and the result is moral confusion, he sai He wants schoolteachers to avoid "eve

CHRISTMAS AT TOWN HALL

is manger scene is on display this week in front of town hall at Rutherford, N. J. oirs of local churches come each evening to lead community carol singing. In 10,000 ıerican towns this month there was heightened emphasis on a Christian Christmas

earance of hostility or indifference to gion," even though they are not per- ted to give religious instruction.

kes applied on church construction

There had been 650 applications to the . National Production Authority for mits to begin church-sponsored con- ıction projects in the last three months 1951. Permits were granted for 174, only 54 of these got allocations of l. Percentage of rejection of applica- is is expected to increase in 1952.

Any building project requiring more n two tons of steel, 400 pounds of cop- , or 200 pounds of aluminum, must e a NPA construction permit before und can be broken. Applications are de on NPA form CMP-4-C (Con- lled Materials Plan No. 4—Churches).

Church-sponsored construction projects started in November were 33 per cent below November of 1950 ($27 million in 1951 . . . $40 million in 1950). Commercial building dropped 59 per cent.

Several church projects were given permits this month after the original applications had been rejected. Appeals to the NPA appeals board were successful. One appeal pending is from Zion Lutheran Church of Aberdeen, S. D. Zion Church points out that an influx of defense workers into Aberdeen justifies the building program.

Even with the sharp reduction in permits granted since Oct. 1, the 1951 church construction in the United States will come near $400 million. (All-time record —in 1950—was $409 million . . . in 1929, $147 million.)

Battle ahead on Vatican embassy

President Harry Truman made up his mind not to call off sending a U.S. ambassador to the Vatican. His appointment of General Mark Clark is no longer valid because Congress adjourned without acting on it. But the appointment will be renewed when Congress assembles on Jan. 8, the president said this month.

Another U.S. Senator, Wayne Morse of Oregon, put his name on the list of those who will oppose the Clark appointment. A delegation of Oregon churchmen, led by Pastor Walter J. Knutson of St. Mark's (ULC) Church in Portland, interviewed Senator Morse this month. The senator suggested that American citizens can best influence their congressmen by writing personal letters, Pastor Knutson reported. Form letters and form telegrams are not effective.

Posters urging a letter-writing campaign against the Vatican embassy were distributed to United Lutheran pastors for display in churches this month. Baptists distributed 100,000 copies of a 16-page booklet attacking the idea of a U.S. ambassador at the Vatican.

A National Lutheran Council statement this month says that setting up an American embassy at the Vatican would "mark a retreat into an old, bad European-type confusion of church-state relationships from which our fathers came to America to free themselves."

Are cardinals citizens?

The Rev. Arthur W. Olsen, Unitarian minister in Toledo, Ohio, wrote to The *Toledo Blade* to find out whether an American Roman Catholic cardinal can be a U.S. citizen.

The cardinals elect the pope. If Vatican City is a state to which the United States can send an ambassador, the pope is the head of a state. According to the United States Code, Title 8, Section 8 a national of the U.S. loses his citizens by "voting in a political election i foreign state."

Dr. James J. O'Toole explained Pastor Olsen in *The Blade's* columns t "Vatican City is not a political state the going sense of that term but is m like an ecclesiastical District of Colu bia."

The Rev. Ignatius Kelly wrote to p test to *The Blade* for printing Pas Olsen's letter which he called "a flagr violation of the rules of fairness and g taste." *The Blade* replied that it grieved that Father Kelly "criticizes on the peculiar grounds that a newspa departs from greatness by printing a le with which he happens to disagree."

One in the minority

On the Protestant side of the str only one church-paper editor wa shocked about sending a U.S. ambassa to the Vatican. The *Living Chu* ("high church" Episcopalian weekly) it didn't think the Clark appointm "jeopardizes the American doctrine separation of church and state."

Sending an ambassador to the Vati is much like sending one to the Un Nations which "has only a small encl in the city of New York that it can in some sense its own," said The *Liv Church.*

Episcopalians generally didn't ag with the high-church periodical. T National Council went on record month that appointment of a U.S. bassador to Vatican City "violates principle of church and state . . . g one church overwhelming precede over all others . . . enables one chu to exert special influence upon our g ernment . . ."

gh churchmen have opposition

The Living Church—which heaps dis- n on anyone who calls Episcopalians rotestants"—had printed a wry com- nt on Lutheranism this fall in an icle on the Church of Denmark. "Dur- the reign of King Frederick I (1523-) Lutheranism increased in Denmark, l the bishops, lacking leadership and iracter, were unable to stem the influx new ideas."

Some Episcopalians this fall were de- mined to block *Living Church* ideas. new paper, The *Protestant Episcopal ndard,* started in a small way (four ges), and stated in its first issue that ir church is essentially a Reformation irch. It did not begin then, and the ths it teaches were part of the Catholic ritage. But we believe they had been ered and distorted to a point where nething had to be done about it. And it was accomplished by the Reforma- n. We are not ashamed of the Refor- tion. We are proud of it, and of the word Protestant in our title."

The *Standard* is bothered about The *American Missal,* a high-church service book used in some Episcopal churches in place of the *Book of Common Prayer.* Among saints' days noted in The *American Missal* is that of Saint Pius V, the pope who excommunicated Queen Elizabeth and ordered English Catholics to stay away from Anglican churches.

Episcopalians import evangelist

Philadelphia's largest indoor meeting place (*Convention Hall, seats 14,000*) was filled 10 December nights in a row when local Episcopalians brought the British evangelist Bryan Green to town.

It was the first preaching mission arranged by Philadelphia Episcopalians "since I have been bishop," said Bishop Oliver J. Hart, "and we will not likely have another for the next 20 years."

The 50-year-old preacher (rector of St. Martin's Church in Birmingham) works on a higher culture level than

EVANGELIST WENT TO COLLEGE
Bryan Green talked with students at Philadelphia colleges, high schools

America's Billy Graham, but says some of the same things. He warned Philadelphians against "the sultry moral atmosphere around us" and pointed out the dangers of "over-indulgence in sex, food, or drink." People glutted with material things—business, family, school, sports—are asleep spiritually like "a fat cat purring before a fire," he said.

There were no reports of local gamblers or drunkards being dramatically converted. But Protestants thought the preaching mission had been worth the strenuous efforts made in promoting it.

Clothing comes by carload

Investment of $18.50 in three-cent stamps resulted last month in collecti of seven and a half carloads of clothi for refugees, reported Dr. Charles A. P from Madison, Wisconsin. Dr. Puls a tually did a good bit more than write l ters to other Wisconsin pastors. He we on the air with a speech entitled "Th Are Cold," organized newspaper publi ity, arranged for collection centers a transportation.

Results were good everywhere in r sponse to the Thanksgiving Appeal ma by Lutheran World Relief. Lutherans Omaha gathered three carloads. Minn apolis-St. Paul Lutherans gathered tw Shipments worth $1 million will come LWR headquarters to be sent overseas.

PROMOTION BY PULS

Dr. Charles Puls (left) who led Wisconsin campaign for clothing also worked hard t fall to help Northwest Synod reach goal of 10,000 subscriptions for THE LUTHER

Last month Lutherans sent 64 tons of supplies to Germany, Austria, Korea, Yugoslavia, and Jordan, said Bernard A. Confer, LWR secretary. Clothing, beds, shoes, and medicines were shipped. Since 1946 Lutherans have collected supplies totaling 30,000 tons, worth $19,454,082, for needy people in Europe and Asia.

Married pastor can be priest

This week the Roman Catholic Church had ordained as a priest in the German city of Mainz a 70-year-old Lutheran pastor, the Rev. Rudolf Goethe. Mr. Goethe will be permitted to continue normal married life, according to Catholic press reports.

The unusual decision to permit a married man to serve as a priest is a bid to Protestants for reunion, some interpreters said. Dr. J. P. van Heest, president of the Lutheran Church of the Netherlands, said "the Pope's act is incomprehensible and amazing," but didn't think many Lutheran pastors will be converted. *De Volkskrant,* Dutch Roman Catholic paper, said "the papal decision applies exclusively to this personal case."

Stepinac situation

Yugoslavia's Marshall Tito had done what his American advisors suggested. He released Roman Catholic Archbishop Aloysius Stepinac from his prison cell in hope of winning the good will of Americans.

But Catholics in America were still doubtful of Tito. They are displeased because the Yugoslav government released the archbishop without backing up on its charges that Stepinac is guilty of treason against his country, and refuses to let him resume his leadership in the church.

Only "unconditional release" of Stepinac "can redeem the injustice" done him, said Archbishop Francis Keough of Baltimore. The Vatican said the release does not "alter the sorrowful situation" of the Catholic Church in Yugoslavia. Another bishop, Peter Cule, is still in jail, also many priests. Some seminaries and convents have been closed and church papers suppressed.

Thousands of Yugoslavs planned to make pilgrimages at Christmas to Krasic, the little village which Stepinac must not leave unless by government permission. They will worship in the church where the archbishop is now serving as priest.

British will have new Bible

British scholars had begun this month on the strenuous task of making a new translation of the Old and New Testaments. Anglicans and free churchmen have united in the project of providing a translation "which may in some measure remove a real barrier between a large proportion of our fellow-countrymen and the truth of Holy Scripture," announced Prof. C. H. Dodd, general director of the project.

The Anglican Bishop of Truro is chairman of the committee and the Rev. J. K. S. Reid of Edinburgh is secretary.

"The aim is to present an entirely new translation, not a revision of any existing version," said Prof. T. H. Robinson. "A number of attempts have been made in the last 60 years to produce a 'modern' version," he said. "Some of these have been really good, but they have all been the work either of individuals or of comparatively small groups.

"It has been felt that the time has come for the churches of this country (other than the Roman Catholic) to prepare a version which shall have behind it the support of all the principal bodies and at the same time offer the meaning of Scripture in language which will make a direct appeal to our own day."

Missionaries permitted in Formosa

Ban on passports for missionaries aiming to go to Formosa was relaxed this month by the U.S. Department of State. Lutherans have been eager to send some of their China missionaries to Formosa, where there are now numerous Nationalist Chinese. Some of these had belonged to Lutheran churches on the mainland of China before fleeing from the Communists.

Passport applications of the Rev. Luther Eid and Arne Sovik of the Evangelical Lutheran Church were approved. Permission will be given to a limited number of additional missionaries. The State Department explained its change of policy by stating that food supplies and the housing situation in Formosa have improved recently, and the threat of military action there has declined.

Missouri and Wisconsin split

Joint operation of high schools in Milwaukee by the Lutheran Church—Missouri Synod and the Synod of Wisconsin came to an end this month after 47 years of co-operation. The two Lutheran groups (both members of the Synodical Conference) decided to establish separate high schools.

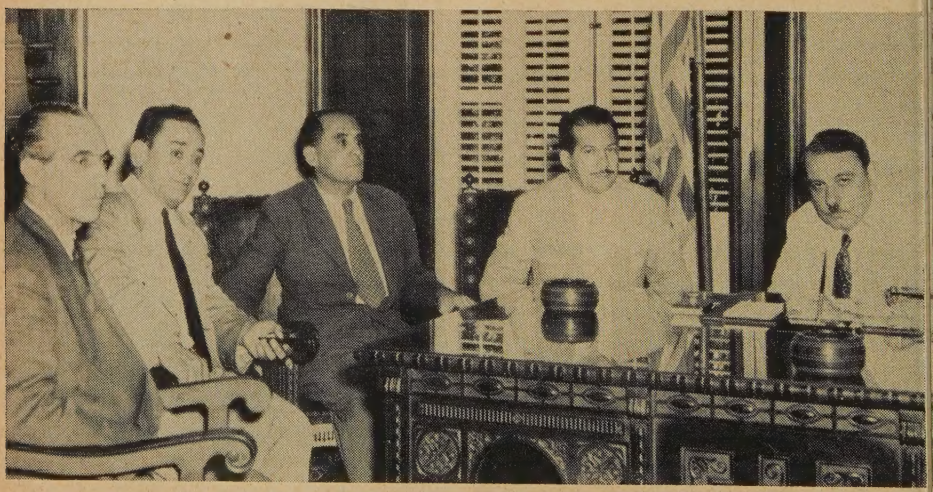
Wisconsin Synod churches object to sponsoring of Boy Scout troops by Missouri churches. Differences of opinion between the groups have been increasing.

Church and state in Puerto Rico

No aid to parochial schools will be permitted under the new constitution for Puerto Rico, which will be up for approval of the citizens on Jan. 21.

Protestants had endorsed a provision in the proposed law which would forbid aid. The 92-member commission drawing up the constitution decided to recommend that no public funds or property are to be used by or for any private school. A free public educational system will be established.

Leaders of the Puerto Rico Evangelical Churches Association interviewed Gov. Luis Munoz Marin recently (*see photo*) to emphasize their objections to state aid for church schools. Roman Catholics consented to the ban on direct aid, but favor indirect aid.



PUERTO RICAN PROTESTANTS TALK WITH GOVERNOR
Church leaders told Governor Marin (left) why they don't approve state aid

World News Notes

ıree times as much food

Everybody knows there are millions in ıdia who have never had a square meal. hey are hungry from infancy to old age vhich comes early in India). But noth- g much has been done about trying to lve the chronic problem of too many ople and too little food.

This month there was an encouraging port of progress. The immensely rich ord Foundation has teamed up with the .S. Point Four program to help the In- an government teach its people better rming. Crops per acre have nearly ipled in the Etawah farming project in rth India. It is a "tremendous achieve- ent," said Prime Minister Nehru.

Next month 15 similar projects will gin. Each will teach the inhabitants of) villages the principles of scientific rming, such as proper use of seeds, rtilizers, and farm tools. The Ford undation will supply $25,000 for each oject, and $50,000 apiece for five in- ructor-training courses to provide per- nnel for extending the experiment. It hoped that 65 training centers can be erating by the end of 1952.

The U.S. government contribution in 952 will be at least $300,000, mostly in laries and expenses of technical ex- erts.

an for Arab refugees

If $250 million can be found some- here in the next three years, a fairly mplete solution can be found for the roblem of 878,000 Arab refugees in alestine. This estimate was reported to ıe UN Assembly in Paris this month.

Part of the money will be needed to eep the Arabs alive until they can be re- ttled. Most of the sum would finance projects to make the Palestinian Arabs self-supporting in new agricultural villages and business enterprises in Jordan, Syria, Lebanon, Egypt, and Israel.

The United States has offered $50 million toward first-year costs.

As long as Israel and the Moslem states are unable to agree on a peace pact, a sensible plan for resettlement of the Arabs will be difficult. This month the UN Conciliation Commission for Palestine reported to the Assembly that in three years of effort it has made practically no progress toward patching up the quarrel of Israel and the Arabs.

German states merge

The map of west Germany was being simplified this month, following a vote of citizens in favor of merging Wuerttemberg-Baden, Wuerttemberg-Hohenzollern, and Baden into one state. Previous to the war they had been together. When reunited they will total 6,593,000 in population, with their capital at Stuttgart. The state covers an area from Heidelberg on the north to the Swiss border.

This merger reduces the number of states in West Germany from 11 to 9.

Spelling is improving

Critics of American public schools say our children don't learn how to spell correctly. The answer to the critics is that children never did spell well.

An examination in spelling given in 1846 to ninth grade students in Springfield, Massachusetts, was given recently to students in York, Pennsylvania; Fort Worth, Texas, and elsewhere. Average mark made by present-day pupils on such words as "accessible," "chirography," "descendent," "evanescent," was 44.7 per cent. The mark made in 1846 was 40.6.

Washington

NON-QUOTA VISA

WHEN IS A MINISTER not a minister? When he is a teacher. That, in effect, is the ruling of the Visa Division of the State Department in the issuing of non-quota visas.

When the U.S. immigration laws were revised in 1924, quotas were assigned to the various countries, based on the number of people of that nationality residing in the U.S. at the time of the 1920 census. A few exceptions were made by which people in certain categories could be granted visas outside the regular quota.

One of these categories consisted of clergymen and professors. This provision was included to encourage the interchange of professional leadership between the U.S. and other countries.

Restrictions

In the administration of the law, the eligibility of pastors and professors to receive non-quota visas was limited by definite restrictions. The main ones were:

1. The applicant must have been actively engaged in his profession for the two years immediately preceding his application.

2. He must have a call from an institution, congregation, or church agency to practice his profession in the U.S.

3. His work in the U.S. must correspond to that engaged in previously. That is, a pastor in Germany may not come to the U.S. to teach, and vice versa.

In insisting on a strict application of the third condition for entry, the Visa Division comes dangerously close to telling the church what constitutes the work of a minister. The wording of Section 4(d) of the Immigration Act does not, in the judgment of the writer, warrant such a rigid interpretation. It defines a non-quota immigrant as:

"An immigrant who continuously fo at least two years immediately precedin the time of his application for admissio to the U.S. has been, and who seeks t enter the U.S. solely for the purpose o carrying on the vocation of minister o any religious denomination, or professo of a college, academy, seminary, or un versity."

IF A PASTOR in another country wer called to be chaplain of an institution i the U.S., or mission developer for a hom mission board, he would presumably b eligible for a non-quota visa as a "minist of any religious denomination." But he were to be called to teach in a the ological seminary, the Visa Divisio would rule that, even though he is an o dained clergyman, he is not "carrying o the vocation of a minister" within th meaning of the immigration law.

The Visa Division goes still further an says that either the ministry or teachin must have been the applicant's *principa* occupation. In a case now pending, ULCA pastor in Canada, who was born i Germany, is being refused admission. H taught in a theological seminary and a the same time served as pastor of a sma congregation, both for the required tim of two years. But because his main o cupation was teaching, he cannot ente the U.S. to accept a call to a midwe parish.

Here is more than a case of admini trative inflexibility. It may be an exce lent opportunity to contest the gover ment ruling that teaching of religiou subjects by an ordained clergyman und church auspices is not "carrying on th vocation of a minister."

—ROBERT E. VAN DEUSEN

Christmas Eve in Prison

by HANNS LILJE

Gloom and terror of a Nazi jail were lifted for a few precious moments by the consoling light of God's presence in the sacrament

To SPEND CHRISTMAS EVE in prison is terrible because a wave of sentimentality sweeps through the gloom. Everyone thinks of his loved ones and longs to be with them, wondering how they will be celebrating this festival of God's love. Recollections of childhood overwhelm those who have been condemned to death and who cannot protect themselves from memories. It is no accident that attempts at suicide are particularly numerous in prisons on this night.

The most remarkable thing to us, however, was the sentimental gentleness that came over our guards. These SS men, mostly young fellows needlessly brutal in their manner, were scarcely to be recognized, so deeply did this evening work on their emotions.

OUR PRISON COMMANDANT at this time was human. Although he had risen from the ranks to become an SS officer, he had remained a straightforward person, brusque but not brutal, and he softened much of the harshness in our life until he was relieved from duty because of his humaneness.

This Commandant made possible on this special evening of the year a little human friendliness. One man, condemned to death and already bound, was released from his chains and given his violin. He was a great artist and played beautifully. From his cell the lovely tones of his music rose wistfully into the great hall.

As the evening fell, I was pacing back and forth in my cell, lost in contemplation of a Nativity scene that one of my children had made. It was illuminated by a candle and decorated with a sprig of pine.

I WAS THINKING about the Christmas Eve service I had conducted the year before in the Johanneskirche in Lichterfeld. It had been a remarkable Christmas celebration—almost without children—because most families had evacuated their children during the severe air war. Only those who were kept in Berlin by some sort of war duty, mostly men, or older people or single people who were indifferent to the dangers of the bombing and who had no one for whom to spare themselves were present. It was indeed a strange congregation that gathered in the ice cold and badly damaged church for Christmas vespers.

I remember that I spoke on the words of the prophet: "The people that walked in darkness have seen a great light" (Isaiah 9:2). I told how we had come home from church as children and seen the lighted trees in the windows of all the houses we passed until, arriving home at last, with great excitement we stood before our own gleaming Christmas tree. But this year all the windows were dark here and in the rest of the world as well. I said that we adults, men separated from

---

Translated from the German by Stanley E. Harnarius. This episode also forms a chapter in Bishop Lilje's book "The Valley of the Shadow" (Muhlenberg Press).

NAZIS HELD HIM PRISONER
Dr. Lilje

their families, old people, the lonely, had to learn to celebrate Christmas without the distractions of childish fancy and emotional appeal. There is no possibility for these this year. Then I tried with the aid of this prophecy to make clear to these people the real meaning of the Christmas message in a dark and difficult time.

I HAD GOTTEN JUST SO FAR with my thoughts when a painful longing struck me for a congregation to which I could preach the Christmas Gospel. Then I heard my cell number being called out. When a cell number was called out, it rarely meant anything good—interrogation, abuse, shipping out to another prison or something worse.

Although I was always prepared, I could not really imagine anything especially terrible happening on this particular evening. I followed the guard from my third floor cell to the ground floor. H brought me to the Commandant who, a cording to his custom, said nothing b led the way to another cell.

"Bring Number 212!" he said to t guard. As a heavy cell door swung ope I saw in the man before me an unmistak able family similarity. His brother w one of the first condemned on July 2 and had made a particularly pressing r quest that I should administer him t Lord's Supper before his execution— request which naturally was refused. H had been one of the most faithful a tendants at my church, and the Sunda before his arrest had taken part in communion service.

QUITE SPONTANEOUSLY and forgettin the present situation, I recalled thes things to X, but the Commandant inte rupted me sharply, "I have not called yo men together for a personal convers tion."

He then continued, "You have r quested that the division chaplain com to conduct a service for you this evenin I have not been able to fulfill this wis but here is Dr. Lilje who will give you few words." This was the first indicatio of what was expected of me.

X said that he would like to make co fession and take Communion. I said once that I was ready and the Comma dant didn't object. A small silver gobl was brought, with a little wine and son white bread from which I cut the hos Meanwhile Number 212 had come i It was the condemned violinist. Th guards were sent out and we four r mained in the cell.

AT THE COMMAND of the Commandan the violinist played a beautiful Christm carol. Then, in this cell before this co gregation, I read the Christmas messag "And so it was, that, while they we

there, the days were accomplished . . ." The violinist played another Christmas carol and in the interval I had time to organize my thoughts enough to speak a few words about the same message of the prophet that had filled my mind when I was called from my cell.

I told those imprisoned with me that we were a congregation and this great word of God's promise applied just as much to us as it did a year before to the whole congregation at home (among which was this man's brother) and to all who accepted it in faith. I told them of the promise of God to raise up the Eternal Light of Christ in a world which was sinking into the darkness of death. It depended on our faith whether or not this Light would also shine on us. Now in our cells we had nothing of that which at other times made Christmas so rich and happy. Only one thing was left to us—God's tremendous promise. We must hold fast to this promise and praise Him by an unshakable faith even in the darkness and uncertainty of our cells.

Then X kneeled down on the cold hard floor in the middle of the cell as I prayed the beautiful old confessional prayer by Thomas a Kempis which he had selected. Tears coursed down his cheeks. It was a quiet and consoling Communion. The comfort of the divine promise lay strongly over this Christmas hour in the Gestapo prison in Berlin. Indeed, the peace of God was very real and very present—"Like the touch of a hand."

SINCE THE COMMANDANT had done this without official permission and completely on his own responsibility, he allowed no personal conversation. I closed the service after a last carol on the violin with a firm handshake and "God bless you, brother X."

Outside the cell the Commandant, whose eyes were moist, grasped my hand twice with a grip of iron and said, "Thank you! You can have no idea what you have given me this evening for my difficult and sorrowful daily work."

I WAS TAKEN BACK immediately to my cell but I praised God from the depths of my heart that even in this house of death and terrible need there had been a Christmas service. For there can be outward splendor and gleaming decorations without a real Christian celebration and there can be a true celebration of Christmas among mortal need and deepest anguish. Candles and lights can blind us so that we no longer see what really counts in Christmas. But people who walk in darkness may recognize it better than those who stand in the bright light of the world.

Shortly after Christmas, X was sent to a concentration camp. The violinist was executed by the Gestapo in the very last days before the capitulation. I have completely lost track of the Commandant who was relieved shortly afterward for being too kind. But the memory remains with me of that Christmas service in 1944, over which shone the consoling and eternal Light of God.

Christmas At a Factory

As told by GUSTAVE W. WEBER

Services held in a Pennsylvania factory improved relations betwee management and workers and helped eliminate pre-holiday rowdyis

THE SHRIEK AND CLATTER of files and drill presses will cease abruptly on Christmas Eve in a Pottstown, Pennsylvania, factory as the sound of trombones and trumpets echoes through the plant. At the huge Doehler-Jarvis Corporation die-casting works the 10th annual Christmas services will bring together 3,500 employees. The noisy, bustling factory will for a brief time be a place of reverent worship as executives, foremen and wor ers join together in singing familiar carc and hymns.

Years ago, the day before Christm in the Doehler-Jarvis plant was a time raucous misbehavior. Despite compar rules, liquor was smuggled into the plan Drunkenness, fisticuffs and destruction property was not uncommon.

To combat this situation, company o ficials and the Rev. Dr. Gustave W Weber, director of human relations the big plant, decided to introduce Christmas carol service. The first servi was very simple, consisting of grou

The Rev. Dr. Weber, a pastor of the Pennsylvania Ministerium, is director of human relations at the Doehler-Jarvis Corporation plant at Pottstown, Pennsylvania.

EXECUTIVES AND WORKERS JOIN TOGETHER
Some bring their families

carol singing led by the Doehler Glee Club, with readings from the Christmas Gospel and prayer.

THE FIRST ATTEMPT ALMOST proved disastrous. On the fringe of the group of employees that gathered to participate were some who followed the example of previous year. Raucous singing competed with the Christmas songs. At times it seemed as if the service would have to be stopped because of the competition.

The second year there was debate whether to try again to hold a service, since a feeling of reverence could scarcely be maintained under such conditions. The employees themselves settled the matter. Sentiment in favor was overwhelming.

Behavior at the service underwent an almost-unbelievable change. Employees took it upon themselves to see that no untoward incident would occur. Attention, participation and reverent attitudes were inspiring.

SINGING CAROLS IN HARMONY
Priest and pastor participate

LEADS SERVICE
Dr. Weber

SUCCESS OF THE SECOND service insured its becoming an annual affair. Representatives of Protestant and Roman Catholic churches in the Pottstown area were invited to participate. Soon employees were bringing members of their families to the service. Neighboring industries sent personnel officials and plant managers to observe and copy the service.

Soloists, brass quartets, two glee clubs and other features have been added through the years. It has now become a celebration eagerly awaited by both workers and management.

Executives feel that the program is one of the finest ever developed in the field of employee relations. Employees also feel that the service has done a great deal to promote friendly understanding between various groups. Foremen, executives and workers stand side-by-side as the carols roll out over the shop. There is no distinction among groups, just a true spirit of Christmas and good will.

THREE OR MORE SERVICES are held so

that all shifts can take part. Similar programs are offered at each. Typical programs include reading from the Scriptures and greetings from the Roman Catholic priest, prayer by a Protestant pastor, singing by the glee clubs and the group, a short message from some executive of the company. Dr. Weber is in general charge of arrangements for the program.

Attendance is not compulsory, but very few of the plant's workers are willing to miss it.

Dr. Weber's work is to offer guidance, educational help and counseling both a the Pottstown plant and among som other units of the company. Started as wartime measure, this program ha proved so helpful that it will be extende to all plants of the company, includin those at Toledo, Batavia (New York) Chicago and Grand Rapids. The Doehle Jarvis Corporation is among many Ame ican industries which are discovering tha religious guidance is an excellent mean for improving employer-employee rela tions.

THEY PLANNED THEIR BEST CHRISTMA

A quiet holiday at home would honor Jesus on His birthday

"THIS WILL BE THE BEST Christmas we've ever had," Sally said as the family was finishing dinner on the Sunday before the holiday.

"How can you say that?" objected Ray, looking up in surprise. "Our folks can't come and the kids can't go to the school parties because Junior's just getting over the measles."

"That's exactly the reason," his wife replied firmly. "We'll have a day all to ourselves in the family."

"It will be rather nice to spend the day here," admitted Ray. "We can go to the midnight candlelight service at church and decorate the tree without having to hurry. Then in the morning we won't be all tired out but can get up with the kids and enjoy the toys." His enthusiasm mounted as he spoke.

"That's it, exactly," said Sally. "Dinner won't be such a chore as formerly, either. And we'll spend the afternoon together as a family."

"Know what I'd like to do?" asked Ra "I'd like to celebrate as we used to a home when I was young. When it bega to get dark on Christmas afternoon, we light the candles on the tree and th whole family would gather around an sing Christmas carols. Then Dad woul read the Christmas story. That was a ways one of the nicest parts of the day.

"There's no reason why we can't. love that twilight hour when the lights o the tree illuminate the room. Let's pla it that way."

"I guess you're right," Ray said. "If w can follow that plan we'll have a peaceful happy Christmas Day. It'll be more i the real spirit of Christmas than rushin around to parties. The folks'll be her some other time, but Christmas will b just what it's supposed to be—Jesus' birth day. It will be the best way to spen the day."

THOUSANDS HEARD THE STORY

By KATHERINE BENION

A gift of $100 from Pennsylvania women was enough to bring the glorious message of Christmas to ten Liberian villages

THIS IS A CHRISTMAS story, but it's not the usual one. It's the tale of $100 and how a missionary used that money to bring a happy Christmas to several thousand people in ten Liberian towns.

Several years ago Missionary Miriam Freon Miller received this sum from the Women's Missionary Society of the Ministerium of Pennsylvania. She could use it as she chose.

A DECISION WAS NOT EASY. Mrs. Miller thought of many worthy things that could be accomplished. But Christmas was not far away and the missionary kept asking herself this question, "How can this money be used to teach the people more about their Saviour and at the same time make their Christmas joyous?"

A solution came at last. She would present a Nativity play. In this manner the story of the Christ Child's birth could be carried to people in their own language. Everyone in the ten towns could come if they desired, for the cast could travel from town to town.

Mrs. Miller wrote the entire play in the Kpelle tongue, costumes were made for the cast, and rehearsals were held. The cast included shepherds, angels, Mary, Joseph, wise men, the 12 boys in the star drill, and two curtain girls.

SHORTLY BEFORE CHRISTMAS the play was ready. The cast went to a town where permission had been secured from

the local chief. The biggest open space was selected as the site. The curtain and scenery were erected. As time for the opening approached, a teacher and several others escorted the chief to the play. Interest was aroused, and in each place hundreds gathered to see this strange thing that had come to their town. Many came who had never answered the call of the church drum or bell.

IN THE STILLNESS and beauty of the African night, the missionary stood in front of the curtain.

"The Christmas season is a happy time of year for Christians all over the world," she explained. "Many hours are spent in God's house at this time of year giving God thanks that in the fullness of time He sent us a Saviour who would be our sin-bearer."

Then the missionary spoke about sin coming into the world, man's helplessness to do anything about it and God's promise of a Saviour. She related how the Saviour came into the world as a baby on that first Christmas morning, grew into young manhood without the blight of sin, and paid the price of our sins on the cross. Then she stepped aside.

The audience watched eagerly, and became entranced as the play began. Never before had these people seen anything like this! In drama, song, and story they saw enacted the events that surrounded the birth of Jesus Christ. To many the story of the Christ Child became clear and they sensed the meani of Christianity, of faith in God.

In Foquelle where the Christians we a despised group the play was extreme effective. After the play an old man ca to the performers and said, "Thank y for bringing this lovely play to us. It the most beautiful thing that has ev come to our town. Even the nati dancers do not have anything as beau ful as this. Now we can lift our heads and the people will respect us for t most beautiful thing that has ever co to our town the Christians have brough

As the group journeyed on the rece tion was everywhere the same. In Ben Kiata, Pilile, Belefanai, Farvae, Sawo Yowee, Kweta, Naama—several th sand people knew the blessing of a hap Christmas for the first time in their liv

CHRISTMAS WAS MADE COMPLETE f the children of these villages followi the play. Candy corn sent by Zion L theran Church in Sunbury, Pennsylvani and wrapped in colored paper was giv to each with one other item such as cake of soap, tablet, or crayons. The children enjoyed their Christmas as mu as any American child who finds the g for which he has asked under the tr on Christmas morning.

This is what a thoughtful missionar $100, some candy corn and other sm items meant to thousands of people Liberian towns around the Belefanai Mi sion Station.

A MOTHER RECENTLY ASKED her three-year-old, "What's Santa Claus going to bring you?"

"Well," replied the child, "I think Jesus will bring me a whole lot of pretty things."

Perhaps the child in his innocence showed greater wisdom than his mother in thinking about what Christmas has to offer.

—PAUL L. MORGAN

BEST PRESENT FOR A BOY

By GRACE ALDRICH RINGER

Recollections of a missionary barrel in a country parsonage compelled Jim to select the right gifts for a lad he couldn't forget

SETTLED COMFORTABLY IN HIS lounge hair, Jim Morris looked with satisfac- on about the luxurious living room. rom the far end of the room came the ustle and squeak of tissue paper as Sally orked busily at a desk.

Jim lowered his paper. "What are you oing?" he asked.

"Just wrapping a few things for Molly eeger's missionary box. It won't take ong."

Jim slapped his paper down on the able. Sudden memories from a distant ast were stalking across his mind. But— e told himself—this couldn't be the same ning. Not in 1951.

"Did you say missionary barrel?" The ords were spoken as if with great effort.

"Box," she corrected. Her scissors apped against the desk as she cut a ength of Christmas paper. "Molly's cir- le sends one each Christmas to help some inister in a poor mission."

NAGGED BY A NEED to know more, Jim sked, "What are you—that is, how do ou know what to send?"

"Molly told me to use my own judg- nent. Two girls and a little boy about ight are in the family. I suppose I houldn't bother, but you know how good Molly is—always helping me out."

Jim jumped to his feet. Jamming his ands into his pockets, he kicked irritably t the pattern of the rug. "Have you ver thought what it's like to be on the eceiving end of one of those barrels?"

"Boxes," corrected Sally, adding, "I suppose I haven't."

"Of course you haven't," he said gruffly.

Jim felt Sally's eyes upon him, puzzlement behind their quiet affection. If only there were some way he could explain, but a bruised humiliation that years hadn't healed prevented him.

"Well, have you?" Sally insisted.

"Yes, I have," Jim replied defiantly. Sally continued to press questions about those past Christmases until Jim retreated into silence. "I'm going out," he announced. "Want anything from the drug store?"

HE WALKED RAPIDLY DOWN the wide driveway of their pleasant home. It was a relief to be out in the cold dark where he could examine his thoughts unobserved. It was funny about Sal mentioning that missionary box, so casually. Missionary box to her—barrel to him. They meant the same.

The words recalled too much he wanted to forget. Dad, sincere and earnest, willing to accept struggling little mission charges. Impoverished parishioners did their best, but were obliged often to pay in food or fuel.

He could still see mother and sister counting the days, awaiting arrival of the Christmas barrel from a distant, kindly church group. Meager as the contents might be, they represented the family's only luxuries.

As Jim walked along the quiet street, he could again hear Sally, back there in the library, asking him, "Wasn't there ever anything for you?"

"Sure," he had answered. "Once there was a pocketbook—with nothing in it. I couldn't believe it was empty. I dug in it. Even turned it wrong side out!"

Just remembering had forced him to snap, "Never give a kid an empty purse!"

He hadn't realized he sounded so rude until Sally, her voice soft in contrast, asked, "Was that all you got?"

He had tried to sound amused and bantering. "No. Once there was a turtleneck sweater. But always the biggest hope was—that there'd be shoes!" He had seen Sally's eyes widen at that, causing him to make a belittling motion. "You know how kids are—always wearing them out."

That's when he decided not to talk any more about it. He had to get out of the house—go down to the drug store—do something. The long-buried misery of those barrels was too much back there in the living room.

EVEN OUT IN THE COLD, you can't help remembering one special barrel.

Ben, the drayman, rolling it into the little kitchen as you run for the hammer so Mom can pry up the lid.

There's a big comforter at the top. "It's nice," Mom says, laying it carefully aside. You watch as she lifts things out. Many are second-hand, but seem treasures to her. There are several dresses and a coat for sister. "They'll be fine," Mom says, "after they're made over."

You watch her unpack, eyes wide, trying to look beyond Mom's hands in the hope that there will be shoes. And shoes there are, several pairs. All for girls!

You hear Mom say, "Try them on, son," as if it were perfectly natural and normal for a boy to try on girls' sho She handed you one pair and then a other, until with a choke you had to a mit that the only pair you can wear a —white ones.

"We can dye them and you'll only ha to wear them until there's money f others," she says, making her voice stro and assured. Young as you are, you kn how long that will be.

You watch mother wrap them, telli you to take them down to Peter Carlso shoe shop. "Show them to Peter," s tells you. "Ask him to give you the rig kind of dye."

YOU TRUDGE DOWN the street, pulli the package against the picket fenc wishing you could die on the spot. Gir shoes! You wonder how you can ev face Peter Carlson. And when you final reach his shop, he looks at you with brig old eyes as you tell him "Mom wants know what kind of dye to get for the shoes."

"Ye sister getting new shoes?" he ask

You're only eight years old and haven learned to lie. So standing there in yo funny little home-made pants and lo black stockings, you tell him the who miserable story.

"Girls' shoes for ye, Yimmy?" Th

does it. You start to bawl, tears convulsing into sobs at the horror of it. Old Peter opens the gate that blocks off the machinery from the aisle and pulls you inside. You know the fate of your eight-year-old world is tied up right there as you watch his big hands smooth the leather.

"Ye go home and tell your ma I'll dye the shoes for ye, Yimmy. Ye get them tomorrow—time for Christmas Eve program."

Then, by way of diverting you, he asks: "Get anything else in the missionary barrel, Yimmy?"

"A POCKETBOOK," you answer and pull it out to show him.

"Yaw," he says, opening it up. "Fine pocketbook for little boy." You are sick with humiliation that Peter will see it is empty.

"Leave it, Yimmy," he says. "I run machine buffer over it. Make it like new."

As you go back home, Christmas has lost its luster. The fresh little tree in the parlor only adds to the specter that is mothering you, for it reminds you that tomorrow evening you must speak your Christmas piece before the church audience—in girls' shoes.

Even if old Peter succeeds in dyeing them, you know that no one will be fooled. The horror lengthens for you see yourself going to school after Christmas with all the neighborhood kids on hand, snickering and poking fun because you're wearing girls' shoes. Even if you walk dozens of extra miles—shuffle along the pavement—pretend you're ice-skating, a trick forbidden because it wears out shoe soles—every kid in school will see what you're wearing before you can possibly wear them out.

Toward evening the next day, mother says, "It's time to go for your shoes, Jimmy."

YOU START DOWN the street again. If only there was some way that you could break your leg, or fall off the railroad trestle. But, completely intact, you finally reach Peter Carlson's.

He motions you to come inside the gate, and then shuffles back toward the rack of finished work. You keep your eyes glued to the floor so you won't bawl again, and you hear him say, "Here, Yimmy—here be your shoes."

You reach out blindly for what you suppose is a package. If you live a thousand years you'll never forget that minute. What Peter is handing you are not girls' shoes—not any more. He had cut off the tops, put on broad heels. He had even changed the buttons.

Slowly you take them, one in each hand. You stare at them, dumb and unbelieving.

Then, as if your cup wasn't running over, he holds out your pocketbook. You set the shoes down and tenderly examine the purse. The clasp looks resilvered. The leather has been oiled and polished. You hear something jingle as you hesitatingly open it. To your incredible joy, you see two new dimes!

Out splash your tears and without caring who might see, you throw your skinny arms around Peter Carlson's neck and kiss him. You bet he never saw a kid so happy in his life.

When you finally let go, you see him sort of blink and pull out his blue bandanna, and his kindly old voice trembles. "Merry Christmas, Yimmy. Ye make it a happy one for old Peter."

JIM MORRIS walked into the brightly lighted drug store, a purposeful look in his eyes. He completed his transaction

and headed home quickly with new buoyance in his steps.

Sally was still sitting at the desk.

"Back already?" she smiled.

Jim tossed an unwrapped box to her.

"Thought you might like to wrap this up for the little fellow."

Sally opened the box to see a handsome new billfold. "Jim—this is perfect! And won't the little boy love all these compartments!"

Then she saw the crisp new bill that was tucked inside. She looked up, h eyes misty, only to have Jim shove at h two other items that he had just u wrapped—a football and a regulati baseball mitt.

"These, too? Why you know, darlin one would think you knew that little boy

"I do," Jim muttered, walking awa Then seating himself in his big loun chair, he added with his old familiar gri "I know *all* the little boys on the receivi end of Christmas barrels."

MISS MATTIE'S CHRISTMAS GIFT

By CATHERINE HERZEL

Trips to Florida didn't seem so important when Miss Mattie realized that she had the most wonderful gift in the world

IT WAS ONLY FOUR O'CLOCK. Miss Mattie sank back on her pillow and closed her eyes to go to sleep again. But it was Christmas morning and a sense of expectancy that was part of the day kept her awake. Her thoughts drifted idly, then turned to her sister Bessie, asleep in the next room.

Christmas was no time to be ungrateful or questioning, but Miss Mattie couldn't check the rebellious thoughts. Why did God allow Bessie, who was so clever, to suffer from those frightful headaches, especially when there was no money for doctors?

Resolutely she tried to turn her thoughts away from worries. Today was Christmas. Something good might happen.

When the clock struck five she stirred, thrust one foot out of bed, shivered, and then plunged into the coldness of th room. After she was dressed she we very quietly to Bessie's room. In th dusk Bessie's head lay dark against th pillow. The head turned slowly un Bessie's white face was visible.

"Happy Christmas, Bessie," Matt whispered. "Feeling better?"

"Some."

"I'm glad. I'm going to early service

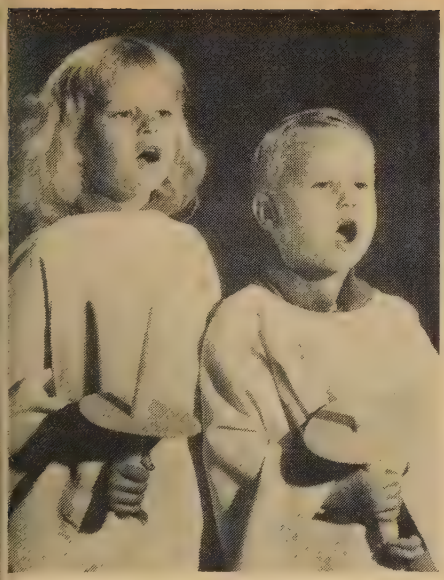
"Nice." Bessie managed a smile.

Miss Mattie turned to go. "I'll fix th fires before I leave."

SNOW HAD FALLEN during the nigh She picked her way down the uneve porch steps. A car loomed out of th grayness and drew up to the curb.

"Going to church, Miss Mattie? Com with us," called the driver. Miss Matt got into the car stiffly.

"It's very kind of you, Mr. Kaufman



"How is Miss Bessie?" asked Mrs. Kaufman in a low, remote voice.

"Bessie isn't well. She's so white—I wish I could get her away from here. She worries so about everything, especially since she isn't well enough to solicit magazine subscriptions." She lapsed into silence, then went on. "A friend of mine, Mrs. Brockhart, lives in Florida and wants us to come down. We went to the Academy together."

"Augusta—that is, Mrs. Brockhart. I always call her Augusta—wrote to me of a little room for rent for only five dollars a month. And in the same mail came Bessie's check from the magazines for five dollars. It seems like a guiding, doesn't it? So I think we will send it to Augusta and tell her to reserve the room."

"You expect to go then?" politely asked Mrs. Kaufman, who was thinking with sympathy of Mrs. Bentley. Mrs. Bentley administered relief and enlivened the Tuesday Evening Club with exasperated accounts of Miss Mattie's eccentric ideas.

"Well, you can't tell," said Miss Mattie slowly. "People are often kind and God is good. Of course, you are grateful to people, but, after all, it really is from Him, isn't it?" She stopped, her own mind somewhat confused by these distinctions, as it always was when she tried to make Bessie see that relief was God's Providence for them.

"In Florida," Miss Mattie went on, sitting erect now, flushed by the vividness of these plans, "Bessie might feel well enough to give music lessons again and I could still teach German."

AS THEY ENTERED CHURCH, Miss Mattie felt peace of heart. These people, her neighbors and their children, seemed strangely transformed from their ordinary selves. They sat waiting, humble, open-hearted. She sat in the old family pew, beneath the window she and Bessie had given "In Loving Memory of Our Parents."

So many years she had stood to hear the Gospel for Christmas Day and always its reading came home to her with fearful importance as a message meant peculiarly for herself.

"—a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men." The narrative had reached its triumphant climax. The minister added soberly, "Here endeth the Gospel for Christmas Day."

When the service was over people began to move down the aisles slowly, talking. "Merry Christmas. Merry Christmas to you." They lingered outside the church, released for a time from the necessity of hurry.

"Coming with us?" called Mrs. Kaufman, holding the door of his car open.

"Lovely service," was Mrs. Kaufman's low-voiced comment.

"Lovely indeed." Miss Mattie's voice

was serene. "Sometimes I forget how much good there is in life, and then at times, like in the service, I remember."

Her faded blue eyes glowed. Mrs. Kaufman looked at her, startled. This was an unexpected stranger who seemed to see inner visions, not poor Miss Mattie, chief problem of Mrs. Bentley and the relief.

"I hope you get to Florida." Mrs. Kaufman's voice was warmer than usual.

WHEN MISS MATTIE REACHED home she found Bessie up and around.

"Bessie," said Miss Mattie, "I feel so cheerful and hopeful. Anything might happen today. After all, it's Christmas."

"Suppose we should hear from Tom."

"Tom?"

"I often dream," Bessie went on with a rush of confidence, "that Tom made good in Cuba and came back for us."

"I never do." Ashamed of her lack of faith Miss Mattie added, "But he might. He would if it were possible, I know. Perhaps he will help us take that room in Florida."

"Oh, Mattie!"

THEY WERE WASHING dinner dishes in companionable silence when the doorbell rang. Miss Mattie answered, discarding her apron in the hall. It was John Haynes, who worked in the post office.

"A special for you, Miss Mattie," he said cheerfully. "Guess someone wanted to say 'Merry Christmas' mighty bad." He whistled as he ran down the street.

Miss Mattie's hands trembled as she carried the letter into the parlor. It was more fitting to receive important news in the parlor.

"Bessie, come here. A special, Bessie," she said as her sister came into the room. "You read it. I can't see without my glasses."

Bessie took the letter in her transparent hands. She turned it over, then tore open the envelope with tremulou fingers. She looked at the signatur "It's from Tom."

"How I misjudged him," murmure Miss Mattie.

Bessie began to read aloud in h precise tones.

"Dear Mattie and Bess:

"Wish I could say Merry Christma but it's not very merry right now. I' writing just on the chance that yo could help me out. I need money Even a little would help. I hate to h asking you. Wish things were differen and I could send you a big wad. May be some day I can. But I'm in a mighty bad hole right now if you can't hel out. Even a little.

"Loving brother, TOM.

"Oh, it's written in pencil, on rule paper." She held the letter distastefull between two fingers.

"Poor Tom. We have that five dollars Bessie—"

Bessie looked up. "Yes, I guess w ought to send it."

Miss Mattie looked at the letter. The she spoke uncertainly. "It is more blesse —Tom was such a sweet baby, Bessie. guess we always spoiled him."

Bessie's lips closed more tightly. "I' get the money and you can send it now, she said and went upstairs.

THE COLD SEEMED MORE penetratin than when she had gone to church thought Miss Mattie, trudging along to ward the post office. Now if they were i Florida—

But there would be no trip to Florida Like a cold fog the knowledge settle down on Miss Mattie. There would b no help from Tom. All the fanciful im aginings that softened the harshness o life seemed to fall away. She was old

She was poor. Bessie was ill. They had no one who really cared about them.

Her despair was so profound that she could hardly keep on walking. All her natural aptitude for seeing the happier, cheerful side failed her. All her thinking was one great question. Why? Why? Why should life be so bare and poor? Why did God frown on His humble children? She put out her hand in a gesture of rejection.

The turmoil in her mind led her past the post office. She walked on, not knowing or caring where she was going. Habit directed her footsteps until she found herself at the church. Her despair was too deep for defiance. If there was an answer here she would accept it, humbly and gratefully. Wearily she climbed the steps, entered her usual pew and kneeled. She did not pray but yielded herself to the influence of the place. Broken bits of hymns and scripture came to her lips.

"Jesus, refuge of the weary—out of the depths—out of the depths—"

Insensibly her tension relaxed. Life was hard, she knew. It had been hard for the Lord Jesus, too. He had been poor. He had walked the bitter way to the Cross and every friend had fled.

But He had said to those friends, "I will not leave you comfortless." To her surprise she knew His words were true. All the reassurance of a long life of trust and faith in God came to her aid. It was true. She had no human friend to help her, but she was in God's keeping.

A HYMNAL LAY ON THE PEW. She opened it, scarcely knowing that she did so. She could not read the words but she recognized the number of the hymn and murmured the first line.

"O Thou best Gift of Heaven!"

Finally she rose stiffly to her feet. From the deep springs of her faith and devotion had come new courage and strength. She walked out into the cold, first to mail the letter to Tom, then to go home and care for Bessie.

THE LIGHT OF CHRISTMAS

A FEW WEEKS BEFORE Christmas my five-year-old daughter Ruth came down with whooping cough, but was assured by the doctor that she would be well in time to take part in the children's Christmas program. But a few days before Christmas she developed chicken pox and was told that she couldn't speak her piece, after all.

Feeling very miserable, she said, "Mother, why did God let me get chicken pox? Doesn't he want me to tell the people about the 'Light of Christmas'?" (That was the name of her recitation.)

I said, "Ruthie, God didn't want you to get chicken pox. I guess Satan is trying to stop you boys and girls from telling the Christmas story."

She thought for a minute, then said, "When I get better I'll go out and tell everyone about the light of Christmas!"

Couldn't we take a good lesson from the lips of a little child? When something happens to us, instead of turning away from God, let us go out and witness for Him!

—HILDA GIPPERT

FIVE MAKE A FAMILY

CHRISTMAS INTERMISSION

IT MUST HAVE BEEN the sound of footsteps on the stairs that wakened me. Yet I came awake all in one piece, as though I'd been waiting for something like this.

The shade was drawn to the edge of the partly opened window to shut out the glare of the street light. So far as I could tell there was no sign of approaching dawn. The air coming in through the opening spelled winter night to me.

Dan's regular breathing showed he had heard nothing. I strained my ears for further sound. Complete silence.

Mothers develop a sort of sixth sense that tells them whether the atmosphere of a sleeping house is right or not. Something was not as it should be.

I opened the door softly so as not to disturb Dan. In Karen's room, everything was peaceful. I could hardly hear her breathing until I stooped above her pillow. In sleep her face looked softer and rounder and younger than when she is in command of the situation. Resisting the impulse to kiss her took will power, but this was no time to risk waking her. Instead, I sent a wordless prayer of gratitude winging out into the night.

AS I OPENED the door to Pete and Susie's room, I heard Susie roll restlessly in her crib as she often does. Apparently she was all right, but I checked her covers, just to be sure.

Then I turned to Pete's bed. Even though I had half expected to find it empty, the vacant space where his young body should have been sent a thrill of dismay tingling along my spine.

Downstairs investigating, the little rascal! How had he done it so silently? That one footstep was the only sound I had heard.

Well, two could play at that game. I padded stealthily toward the stairs.

Accustomed as I was to the darkness every line of the picture below leaped out at me. Pete, armed with a flashlight, was silhouetted against the clearly illumined Christmas tree. The balls and the tinsel reflected the rays brightly, so that even without the electric bulbs the effect was gay and sparkling. The pajama-clad figure stood motionless, only the beam of the flashlight moving methodically from one object under the tree to another. He was touching nothing. Just feasting his eyes.

I SCUFFLED MY FEET the least bit, so as not to startle him by appearing suddenly beside him. He swung the light toward me and I advanced smiling into its path.

"Mother! What are you doing up?"

"What are *you* doing? But it's beautiful, isn't it?" I dropped to the floor tailor fashion, and held out an arm in silent invitation for him to cuddle down beside me.

He brushed me off. "I thought I would get the building set," he said. "That's what I asked every Santa I talked to. But how come I only got one building set and three cowboy hats when I didn't ask for even one cowboy hat?"

"The other two hats are for your sisters, honey. When you look at the card

you'll see they came from Cousin Art."

"And how did all this stuff get here anyhow? It wasn't here when I went to bed and all of a sudden I wake up and come down and here it is? Did one of those Santas in the stores bring it? Or did the really truly Santa come tonight? Or did you and Daddy do all of it?"

"Do you really care about the answer, Pete? Don't you think it's more fun just to say 'Santa' and not care too much which one? Isn't it fun to pretend that on the happiest night of the year, a funny fat elf with a red suit and a white beard comes tiptoeing into each house bringing gifts of love for everyone? And, of course, we know why the night is happy don't we?"

"Of course. Everybody know that—Jesus' birthday. Even Susie knows that." He paused for breath. "But about Santa—"

I held my hand to my ear. "Do you hear a noise upstairs? Maybe we'd better go back to bed?"

PETE AGREED AND I suppressed a sigh of relief. The make-believe of Christmas is fun. But children, especially children like Pete, are such realists. It's hard not to spoil their fun and still stay on the side of truth.

It always amazes me to hear people tell out-and-out lies to their children just to preserve a myth. I wouldn't run the risk myself. Christmas has so much truth that is far stranger than any fiction.

"How about the little truck over there?" I asked Pete. "Would you like to take that up to bed?"

His eyes danced and he nodded eagerly. Clutching the small vehicle, he feather-footed ahead of me up the stairs. I tucked him in, dropped a kiss on the top of his head and slipped back to my own bed.

Sleep seemed to have deserted me, however, as I lay there reviewing events of the last few days. The last-minute rush to get Pete a costume for the school play when a sudden switch thrust him into the role of one of the three kings . . . The play itself, with Karen holding the responsible post of curtain-puller and Susie calling out, "There's Karen! Karen's pulling!" and embarrassing her brother and sister half to death . . . Wrapping and rewrapping the teachers' presents which Pete insisted on showing to his friends . . . Karen's anxiety over choosing a 25-cent gift for the class tree when she had drawn the name of the boy she "likes" . . . Her pride in the gaudy glass ring she herself received.

There was mounting excitement as each day brought new bundles from out-of-town friends and relatives. There was delight when the last dime was slipped into our Lutheran World Action coin card.—Susie put in the dime, Karen subtracted the Melton family's two dollars from the amount the congregation still had to make to meet its quota, and Pete was allowed to carry the hoard to church.

IT MUST BE awful not to be part of the church at Christmas. Taking our packages for the Settlement House and our offerings for benevolence seems more like taking a gift to the Christ Child than just "exchanging gifts" with our friends and family.

Of course, being tied up quite so closely has its disadvantages, too. Since Dan is scout leader he and his boys helped put up most of the decorations at the church. Then tonight at supper time one of the men from the fire department called to say that greens and candies would have to be shifted before the midnight service.

But before I could think of more, I drifted off to sleep.

The Gospel for the First Sunday after Christmas (December 30) is written in Luke 2:33-40

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

IF YOU BEGIN reading Sunday's lesson at verse 22 of Luke's second chapter, you will note that we have a combination of two sacred rituals, *purification* and *presentation.* (Eight days after his birth, Jesus was circumcised, and his name was given to him.) Now, 40 days after his birth, he is taken to Jerusalem for the rituals mentioned above.

According to Jewish Law (Leviticus 12:2-4) the mother of a male child was regarded as "unclean" for the 40 days following the birth. Primitive religions believe that there is something impure about the birth process; there are various taboos concerning it. The Hebrews, too, had various practices which reflected these early beliefs.

This ritual uncleanness, especially of the mother, was ended by a sacrificial service in the temple. Offerings were made. A wealthy woman was expected to present a lamb for sacrifice. A poor woman, like Mary, was permitted to bring a pair of turtledoves, or two young pigeons (Leviticus 12:8).

SOME PEOPLE HAVE WONDERED why there was a need for the purification of Mary and Jesus, for Jesus was sinless. Our knowledge of his sinlessness comes from looking back upon his life and seeing that he was perfect. As far as Mary is concerned, there is only one part of the Christian church which regards her as sinless. This doctrine, although popular in the Roman Catholic Church, is entirely fictitious.

Luke relates the other custom, that of the presentation, along with this first one. There was no ritual connection. As Hannah presented Samuel to God (I Samuel 2:1-10) with a song of thankfulness so Mary presented Jesus at the temple. The Israelites regarded the eldest son as belonging to God. If the eldest boy was not to be dedicated to the Lord's service a special offering was made, which redeemed the boy, made up for the fact that he was not entering divine service. In this connection Luke quotes from Exodus 13: 2.

At the temple they met Simeon, a man who was looking forward to the Messiah (the "consolation of Israel"), Simeon poetically proclaimed that Jesus was the Messiah, both for Israel and the Gentiles. Simeon went on to say that some would reject Jesus as others would accept him. They who accepted would rise again to a new spiritual life—and perhaps there is here the thought of a life after death.

BUT, CONTINUED SIMEON, the Messiah would suffer. His sufferings would be like a sword piercing his mother's heart. Our Roman Catholic friends make much of Mary's suffering; the Bible says very little about it. Like any good mother, Mary suffered when her son was hurt and rejected.

The words of Simeon were echoed by the prophetess, Anna. Then the family returned to Nazareth, their home. Luke always the good physician, adds something about Jesus' growth, that he became strong and wise, and in favor with God.

There are some interesting parallel

between the account of Jesus' early days and those of Samuel.

THE NEW YEAR is near at hand. It is appropriate that the birth of our Lord should be celebrated at this time. True newness comes from his birth and our rebirth, not from the birth of 1952 or any other year.

As this new year enters, we must guard against expecting that God will give us a new environment. On New Year's Eve it is, of course, every man's hope that the year ahead will present fewer problems, fewer heartaches, less suffering. We pray fervently for peace, for justice, for health, for love. We pray for the many things that our hearts desire. We so much want the new year to be different and better.

John heard the voice of God saying, "Behold, I make all things new." And that is true. But it is true because of Christmas, not the New Year.

When the tumult and the shouting dies, the horns and noises fade away; when the kissing is forgotten, the hangovers wear off, and the broken glasses are swept up; when the resolutions are neglected and the last feeble strains of *Auld Lang Syne* have drifted off into the dawn; when friends have parted and the cold morning sun pushes up into the silent heavens, the world will be just the same as before.

Spring, summer, autumn, and winter will come in the usual sequence. Floods, drought, fires, and death will occur. Armament races, ill will among nations, corruption in government, confusion of principles will be repeated with the same intensity. Insanity, cancer, pain, suffering will have the same disrespect for righteousness. What, then, is new?

TIME IS NEW. It is not different, but it is fresh from the storehouses of eternity, and it is clean. Circumstances are new. They may not be different, but they present opportunity for different choices this time.

But how can "all things" be new? Only as we receive and develop a new attitude toward the old things. Jesus has made us the "salt of the earth." Salt gives flavor. We Christians can find beauty where others see only the shabbiness. We can find love where others see only the hate. We can find purpose where others see only the chances. We can find God where others see only nature, or man, or a prophet. It is the birth of Christ in our lives and hearts that alone can give us the new attitude necessary.

God said, "Behold I make all things new. I shall wipe away tears from your eyes, and there shall be no more death, neither shall sorrow, nor crying, nor pain overcome you. The former things are passed away; for unto you is born in the city of David a saviour, which is Christ the Lord."

So we come to Jesus as we are, weary, and worn, and sad. "Lord," we say, "be merciful unto us, sinners."

He answers, "I am this dark world's light. Look unto me; the morning shall dawn, and all the day be bright."

And suddenly in the darkness which had been so black before, there is a multitude of the heavenly host, praising God and singing, "Glory to God in the highest, and on earth peace to the men of good will."

And, behold, for us, the world is new. May the Lord bless and keep us.

Pastor Hoh went overseas last month to aid in postwar reconstruction in Europe on assignment of the Lutheran World Federation (*see page 42*).

"Know the Bible" series in 1952 will be by Mrs. Marcus Lornell on the general subject "The Bible in Daily Living."

Personal Problem Clinic

Autobiography

QUESTION: The father of my children has been gone for a good many years. The children barely remember him. I have remarried, much to my regret.

A few years ago I felt an urge to write an autobiography. It's not for the public—no one would be interested in my life and doings. I wrote it for my children and for myself. I have tried to tell the truth in every particular. That means that I have had to say some unpleasant things about my first husband, some that would surprise and disappoint the children.

Now I am wondering whether I should let the children see what I have written. Perhaps I had better destroy it. They really don't need to know all those things. The truth may do more harm than good.

REPLY: In writing the story of your life you have undoubtedly rendered a service to yourself. You have recalled many events, placed them in a certain perspective, estimated values, and re-thought various issues. These things probably represent the greatest value of such an undertaking.

Your record would undoubtedly be interesting to the children—perhaps even valuable. But it would probably be more so without your uncomplimentary references to their father. If they are sufficiently interested in all sides of his life and character to press for information, give them the truth with as favorable an interpretation as possible. But to put a dark record down in writing is of questionable worth and propriety.

If you are so inclined, why not rewrite the story, omitting the damaging references to your first husband? Let your children have the story in that form. Or destroy the whole record.

Personality in marriage

QUESTION: My first marriage was a failure. Now I have an opportunity to marry again, but I hesitate because I fear another failure.

Much is said today about personal traits and temperament, about harmony and clashes of personalities. I recognize that there is no such thing as perfection. I have a number of questions.

Can a reasonable amount of happiness and success be expected in marriage if two people's characteristics are complementary? What sort of traits produce harmony when combined? What qualities should I seek in a possible husband? Are there tests which would help me discover my type of personality and the kind of man for whom I would make the best kind of wife?

REPLY: A reasonable degree of happiness may be attained when the qualities of one person are complementary to those of the other, provided the extremes are not too great, and there are also reasonable areas which are similar. If the traits are too largely different—mainly opposites—there is a large risk involved. But in marriage people can grow into greater likeness if both are willing to make the necessary effort through the years. Successful marriages are generally the result of effort on the part of both partners.

Willingness to co-operate, readiness to change, open-mindedness to facts and problems, regard for personality, freedom from annoying habits, along with Christian faith and the generally approved Christian virtues, are among the traits to be sought in a mate.

Generally speaking, the more traits partners have in common the better are their chances of success.

For tests of the sort you have mentioned turn to Clifford Adams' *How to Pick a Mate.*

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa.

You Can't Live Without Love

Love Is No Luxury. A guide for Christian family living. By Marjory Louise Bracher. Muhlenberg Press. 120 pages. Cloth $1.50. Paper covers $1.

The title of this very readable and stirring book rightly suggests that Christian family living doesn't come cheaply, and isn't found on the first romantic corner one turns. Rather it is through determined effort to achieve the Christian pattern of marriage that success can be won. Mrs. Bracher helps one to face up to Christian teaching and then shows the areas in which it must be applied.

The profound changes in society that threaten marriage are sharply sketched. Then ways to overcome these threats through conscious planning of "togetherness," friendly sharing of responsibility, building wholesome community relations, and helping Christian faith to grow are developed. Finally the basic Biblical concepts of sex and marriage are clarified and the way toward the artistry of marriage is summarized.

Thus she writes, "Ultimately, what makes a woman desirable to a man is that he is incomplete until he is united with her. In her he finds his own meaning. Likewise what makes a woman glad to give herself to a man is that she is incomplete without him. Only in union with him does she find the meaning of herself."

This book has the great value of combining soundness of sociological, psychological, and theological analysis with clarity of style and interest-holding illustration. It will assist the church in putting increased emphasis on marriage and the family. Discussion questions at the end make the book useful for classrooms as well as for reading by individuals.

HAROLD C. LETTS

New York

Guide to Faith

Life's Meaning: The Why and How of Christian Living. By Henry P. Van Dusen. Association Press. 244 pages. $2.50.

The book attempts to deal with the problems which perplex college young people who are puzzled by the place of the Christian faith in our present world. The method of development is philosophical and speculative. The 12 chapters consider the nature of religion, the necessary preliminaries to faith and living the Christian life, foundations for belief in God, in Jesus, and in the church, and solutions to the problem of evil.

Christianity is not however mere reflection. Power becomes ours through constancy in prayer and through striving to transform society into a Christian brotherhood.

Dr. Van Dusen believes the Christian movement preserves past values, gives rise to new creative forces, serves as a means toward the corporate life, sustains us amid perils, and promises an ultimate destiny on our journey.

Although addressed primarily to college students, this volume should be of great help to any youth or any friend of youth.

Springfield, O. OTTO REIMHERR

Nativity in Art

The Virgin and the Child. Edited by Elizabeth Rothenstein. Scribner. 95 pages. $3.00.

This excellent anthology of 22 masterpieces tells in picture the whole of the Nativity story from the Annunciation to the Flight into Egypt. The collection is a refreshing departure from the overly familiar which has had a tendency to dull our interest in Christmas art.

The reproductions, in black and white, are beautifully done, although one misses the color to which we have become accustomed in present-day publications. Not all of the artists represented here possess the profound spirituality or the intellectual depth of the greatest masters. But here is attractiveness of the best kind and that alone suffices to make them great.

Each picture is accompanied by one or more passages of poetry that reflect the spirit and beauty of the painter's work. There is no cheap sentimentality in this sophisticated selection of poems which cover a wide range from Chaucer to T. S. Eliot. There is even a selection from Thomas Hardy!

A glossary of archaic words is provided. With every picture there is also a brief reference to the painter's life and a critique of his work which, unfortunately, is too technical and limited in scope for popular appeal. ELLERSLIE A. LEBO

Millersville, Pa.

Teaching in Sunday School

The Snowden-Douglass Sunday School Lesson, 1952. By Earl L. Douglass. Macmillan. 467 pages. $2.50.

This old publication has grown better with the years. Dr. Douglass is a prolific writer but nonetheless challenging. This is his thirteenth year writing this annual volume. He now also continues the Wm. T. Ellis Sunday school feature and writes a daily meditation, "Strength for Today," appearing in numerous papers.

Each lesson contains from eight to nine pages; 25 minutes careful reading time. The lessons are exactly what the sub-title indicates: "Practical *Expositions* of the International Sunday School Lessons."

The writer bridges the gap between the scholarly interpreters and the rank-and-file teachers. Historically accurate, he aims not only at making the ancient truth clear, but brings it into the living present.

Following the Bible lesson is an outline called "Lesson Plan." These heavy-type captions are drawn from the Scriptures with an eye for practical application. Each lesson closes with two pages of "Hints to Teachers." Illustrations abound which will brighten any class discussion, and the author knows how to make the evangelical appeal.

The work is Scriptural, non-controversial, ethically sound, and should prove helpful to any teacher. WALTER C. DAVIS

Parrottsville, Tenn.

Peloubet's Select Notes, 1952. By Wilbur M. Smith. W. A. Wilde. 418 pages. $2.75.

This 78th annual commentary on the Uni form Lessons follows the familiar pattern o Bible comments, lesson plan, truths to re member, bibliography. Illustrated material i freely quoted from great preachers an writers of the 19th century. It is a popula book of lesson helps for teachers.

Philadelphia WILLIAM M. HORN

In Tune With the Father. Lutheran Women Welfare League of Minneapolis. 96 pages.

Meditations. By Grace Noll Crowell. Abing don-Cokesbury. 128 pages. $1.50.

These are two small devotional books fo women, written by women. They are simp direct, and of real value. But their uniqu contribution is that they are directed towar needs of the Christian woman, especially th woman who has discovered the value of a occasional spiritual shot in the arm.

The first contains 92 one-page meditation based on a Scripture passage with an appro priate short prayer. Almost a hundred qua ified Lutheran women have contributed.

The second is the work of one woman Her 26 meditations can be used as the basi for either private or group devotions. Again Scripture and prayer are included with each One feature of this book is the liberal use o original poetry. F. D. F.

53 Object Sunday Talks to Children. B Joseph Anderson Schoefield, Jr. Wilde. 19 pages. $1.75.

The author takes common objects—a blac pocketbook, a doorknob, a frying pan ("th last state of that man shall be worse tha the first"). With a text and one of thes objects to illustrate it, he proceeds with hi exhortation of the youngsters.

The Ten Commandments Will Not Budge. B B. A. Maurer. Concordia. 104 pages. $1.75.

These are the obvious things a parish pas tor says in sermons about the Command ments, only more so. Without exploring an borderlines where obedience to God's com mands may take men today, the author sum marizes in conventional manner some of th aspects of living as God requires.

NEW YORK:

Response to LLM's "Jesus of Nazareth" Card Just Short of Phenomenal

NEW YORK CITY—Nearly two million Christians, ranging from bedfast people in sanatoriums to front-line troops in Korea are using the "Jesus of Nazareth" cards distributed by the Lutheran Laymen's Movement for Stewardship. Response, says Carroll Thompson, LLM editor, "is just short of phenomenal!"

Immediately after the card was issued last fall, men and women from all walks of life began deluging the LLM office here with orders. Many ULCA pastors ordered one for each member of their congregation . . . Army, navy, marine corps, college and hospital chaplains asked for cards for those in their groups. Others requested them for "friends."

Bedfast for many years, Helen Moul, of Hanover, Pa., asked for 100 cards for her brother, Roger, serving in the army in Korea. LLM sent him 100 that he passed out to the men attending weekly devotional services Private Moul conducts on the front line.

A typical comment came from Margaret Kircher, Glen Gardner, N. J., who was inspired when a friend gave her one of the cards. She, too, was bedfast, but said the card gave her new strength. LLM sent her 50 Jesus of Nazareth cards and the first thing she did when she was well enough to get out of bed was to distribute the cards to her friends. "Christ is very real to me, and I want more than anything to help my friends have Him real to them also," she said.

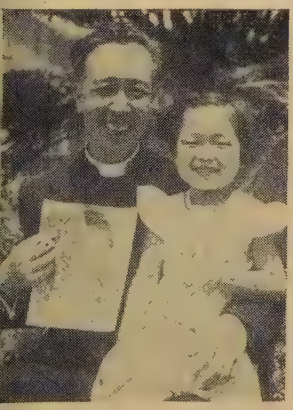
Calls for the card soon exhausted LLM's supply, and the original order for one million was upped to 1,400,000.

Other denominations liked the card so well they purchased a half-million for distribution among their membership. Those who bought cards included Presbyterian, U.S.; Augustana Lutheran, Church of the Brethren, and Evangelical and Reformed. The Board of Foreign Missions of the ULCA had another 100,000 printed for their overseas mission fields. They were printed in Spanish, Japanese, Loma, and Telugu.

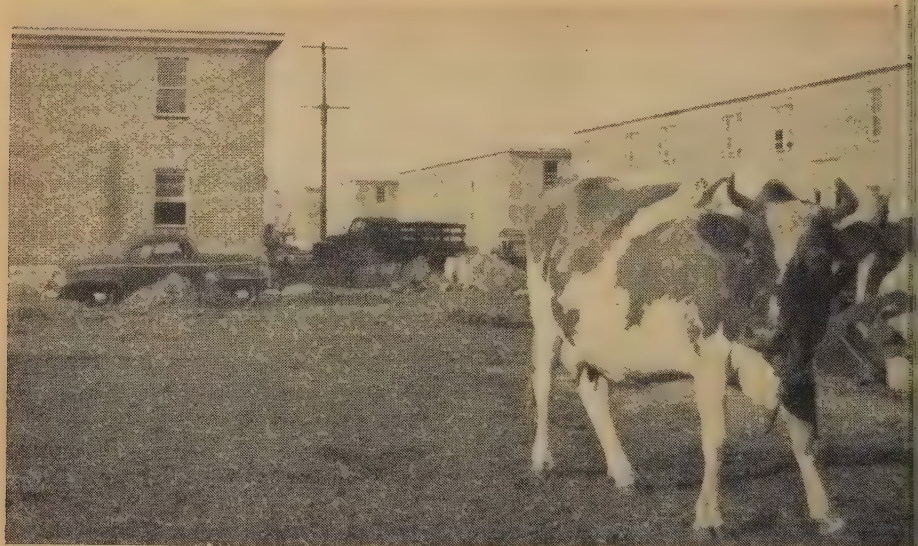
By now the full-color print of the Louis Jambor picture of Christ is in the pockets of approximately two million Christians in eight countries on four continents. LLM calls it one of the most effective pieces of printed materials they have distributed in their 44-year history.

Sample orders are:

200 for crew members of the USS Salerno Bay (CVE-110); distributed by Chaplain David C. Burnite.



ALREADY in the hands of thousands of laymen throughout the ULCA, the Laymen's Movement for Stewardship-sponsored "Jesus of Nazareth" cards were literally being distributed "around the world!" (see story above)



DISCONTENTED "BESSIE" looks up sadly from the little bit of pasture left to her as Federal ar state housing authorities near completion of 400 additional low-rent homes in the fields of t Pembroke-Clearfield Village at Bethlehem, Pa. Lutherans of Bethlehem started Sunday school community last summer for 250 families; attendance averages 60 (Photo by Henry Snyde

50 for a lady in Indiana who wanted to use them as Christmas cards.

100 for a businessman in Ohio who encloses one in his personal letters.

25 for a lady in Philadelphia who sends them with letters to friends overseas.

1,850 for patients in Veterans Administration Hospital, Roanoke, Va., Chaplain Joseph B. Cassell. 1,000 for patients in Veterans Administration Hospital, Altoona, Pa., Chaplain W. S. Anderson.

300 for troops of 2nd Army Cavalr Chaplain Auburn F. Bowers.

500 for troops of 1st Battalion, 1st Marin Division, Chaplain Arnold P. Spohn.

900 for students of Wittenberg College Chaplain Ralph Krueger.

300 for a pastor in a parish in Reykjavik the State Church of Iceland.

Almost all orders, except those from othe denominations and the 100,000 for Foreig Missions, are sent free of charge.

ONTARIO:

Waterloo Citizens Elect Lutheran Layman Mayor of City during 1952

KITCHENER—A Lutheran has been selected to the office of mayor for the cit of Waterloo for 1952. He is Donald Roberts, active layman and Bible class teacher i St. Mark's, Kitchener. The mayor-elect is also a member of synod's legal and financ committees. Formerly an alderman, he defeated the present mayor by a wide margin

Elected also to the highest office in his town was Eric Winkler, a member of St Matthew's, Hanover.

CORNERSTONES for two buildings—one small, the other large—were laid last month.

A $40,000 chapel for Bethany congregation Woodstock, is now well on the way and wil

e finished in the spring. No completion ate is certain for the $240,000 church ouse of St. Matthew's, Kitchener. The cor-erstone was laid after a Sunday service at hich the Rev. Paul Eydt, son of the con-regation, preached. Over $100,000 was aised in a subscription campaign; the re-nainder of the cost will be met by 5 per cent onds issued to members of St. Matthew's ongregation.

REDEEMER CHURCH, Fisherville, has ap-lied for admission to synod. Members of his group recently broke away from a Mis-ouri Synod church, formed a separate con-regation, and requested supply pastors for ervices being held in a schoolhouse.

HAVING ACCEPTED a call from the Peta-awa-Alice parish, Albert Lorch was or-ained in his home church, St. James, Elmira. He assumed his new duties Dec. 1.

ST. JOHN'S, Aylmer, a five-year-old Ger-man-English mission, has acquired a $15,000 roperty on the main highway through the own. The house will be used as a combined arsonage and chapel until a church building an be erected. The Rev. F. W. Haak has ecently taken charge of this parish.

Two parishes have solved their "vacancy" problems until next spring when a new group of seminary students will be available for calls. Dr. Arthur Little will supply St. Mark's, Chesley. The Rev. H. R. Mosig, former synodical treasurer, will help St. Peter's and St. Paul's, Neustadt, for the interim.

PERSONS: SISTER EDNA MONK has become he first parish deaconess for St. Peter's, Kitchener. A native of Elmwood, Ontario, he is a sister of the Rev. Victor Monk, Findlay, Ohio . . . DR. U. S. LEUPOLD has ublished Vol. II of *The Church Choir*, a ook of anthems, chorales, and motets for he Church Year. Dr. Leupold is director of nusic at Waterloo College and Seminary, nd a member of the ULC Common Service Book Committee . . . FLT-LT. JULIUS NEFF, who left the Williamsburg parish to enter he chaplaincy, is now stationed at the RCAF enter at Bagotville, Quebec.

NORMAN BERNER

MITE

story of the week

THIS IS a story of a sermon on Tithing, a basketful of food, conversation between a mother and her daughter, and a lone quart of mince meat . . .

The sermon was delivered six weeks ago by Pastor Frederick Hasskarl to members of Immanuel Church, Burholme, in suburban Philadelphia. Avoiding the legalistic approach, Pastor Hasskarl stressed an awakened sense of Christian stewardship as the first step toward Tithing. Among the thoughtful people leaving church that morning was a young woman, a member of a not-too-well-off family.

The basketful of food was one of five collected by Immanuel Lutherans prior to the Thanksgiving holidays; each was to be presented to a needy family on Thanksgiving Eve.

The conversation between the thoughtful young woman and her mother took place in their home early on the night before Thanksgiving. It went something like this:

Mother: "Do we have enough money to buy a small turkey?"

Daughter: "Yes."

Mother: "Will there be enough left over for cranberry sauce?"

Daughter: "I think so!"

Mother: "Pie?"

Daughter: "No! I promised myself that I would try to tithe this week. That last dollar goes into the Thanksgiving offering tomorrow!"

Mother: "That is good!"

MOMENTS LATER a knock on the door took the daughter completely by surprise. Outside no one was in sight, but a brimful basket of food was on the doorstep.

Right on top, as if Someone had heard the conversation, lay a quart jar of home-made mince meat!

"Thank you!" said the daughter quietly into the darkness.

DICK SUTCLIFFE

THE STAGGS of Susquehanna with Little All-American Dick Young (see campus)

PENNSYLVANIA:

Keystone Senators Promise to "keep protests of churchmen in mind!"

LANCASTER—Pennsylvania Senators answered protest letters against the Vatica appointment expressing appreciation for the letters and promising "to keep thes thoughts in mind if the matter comes before the Senate for action." Lancaste churches are planning a flood of individual letters this week.

NOW THAT the cornerstone of the new building is laid, Wenrich's Church, dating back to 1793, will be known by a new name —Christ Lutheran. At the recent cornerstone laying service speakers included the Rev. Robert L. Koehler, Jr., of Harrisburg, and the Rev. James Harrison, president of the Lancaster Conference.

$20,000 per year would not buy the time now given by Lancaster radio and TV stations to churches for religious purposes. The Rev. Ernest Flothmeier, missionary on furlough from Liberia, was seen and heard on TV by an estimated 200,000 people when the program "Sanctuary Time" was sponsored by Emmanuel, Lancaster. Favorable comments were heard throughout the communit from Protestants, Catholics and Jews.

"DON'T DISCARD the old favorite hymn but teach the congregations to sing ne ones" was the advice of Richard Harve minister of music at Trinity, Lancaster, i addressing the Ministerial Association. "Ne hymns may be introduced through usin them with variations by the organist a preludes, by the choir singing them as an thems, and by repetition in congregationa use for three or four Sundays." Trinity wil again portray the Christmas story by mean

f a "living creche" on the lawn of the hurch.

CHURCHES in the Lancaster area are help-g with the rebuilding of the Magnus-irche at Worms, Germany, by selling ooden plaques made from the traditional uther-tree at Worms. The carvings display ie face of Luther and the Luther coat-of-rms. ERNEST J. HOH

ENNSYLVANIA:

ouncil of Churches Organized

YORK—Fifty-four congregations in ork county have organized a York ounty Council of Churches, with W. urg Anstine, York attorney, as pres-lent; the Rev. Jacob Ehlers, Hanover, rst vice president; Mrs. Andrew T. humaker, York, second vice president; harles Farscht, York, secretary; and Villiam T. Grover, York, treasurer. The harter will be open for three months so hat other congregations (250 in the ounty) will have an opportunity to be-

PRINCETON'S Dick Kazmaier (see campus)

CAMPUS

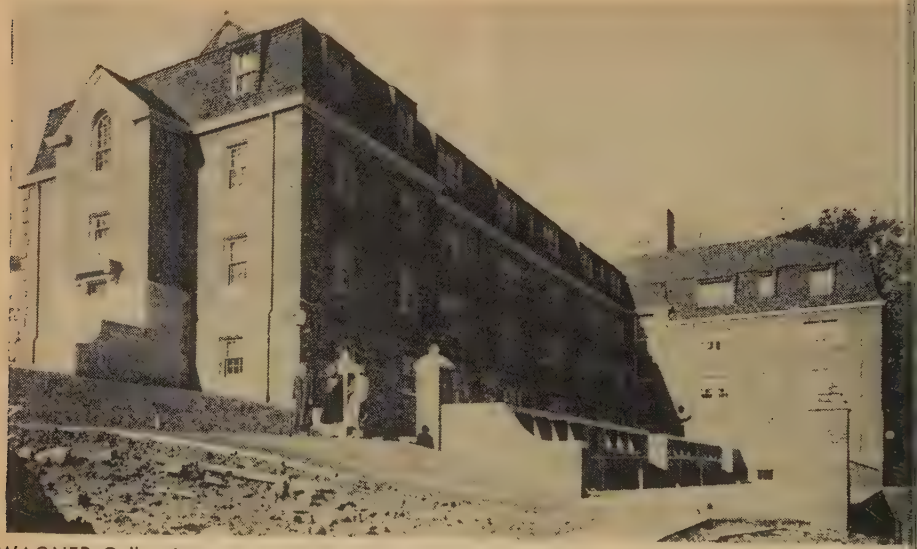
TOP MAN on UP, AP, Colliers', Grantland Rice, Herman Hickman (and other) 1952 All-America football teams was Princeton's triple-threat star, Dick Kazmaier. This young Lutheran from Maumee, Ohio, received the greatest plurality in the 17-year history of the Heisman Memorial Trophy (Football's Oscar), scoring 1,277 points against the nearest competitor — Tennessee's brilliant Hank Lauricella, who garnered 424. For this achievement, young Kazmaier "made" the front cover of "Time" magazine's Nov. 19 issue, appeared on numerous television and radio shows, promised to be in the running for Sports Figure of 1952.

SUSQUEHANNA University's undefeated football team (see "The Lutheran," Dec. 19) produced a Little All-American in the person of Richard Young (see cut opposite) who was also named to All-State honors. Modestly, Dick attributed his achievements to the brains behind the team, the Staggs, nationally known father-son coaching team.

GETTYSBURG College will award eight honorary degrees next June to: the Rev. S. L. Hench, pastor of Christ Church, Dallastown, Pa.; Colonel J. H. August Borleis, U.S. Navy chaplain; the Rev. Frank H. Shimer, of First Church, Syracuse, N. Y. (all D.D.'s); Ph.D.'s to Milton H. Medenbach, executive officer of Valley Forge (Pa.) Military Academy and Prof. John Ward Ostrom, Wittenberg College; Sc.D.'s to John Royal Moore, head of the Orthopedic department at Temple University, and F. William Sunderman, director of Temple University's Laboratory of clinical medicine; and an LL.D. to Alfred H. Williams, president of the Philadelphia Federal Reserve Bank.

MIDLAND College's Board of Trustees will be headed during the coming year by Dr. Arthur H. Pinkall, pastor of St. Luke's Church, Omaha, Nebraska.

MUHLENBERG College's board of trustees have decided that, as soon as the U.S. Government gives permission, work will be begun on the new phys. ed. building.



WAGNER College's two new buildings—Guild Hall (above) and the gymnasium (below)—und construction since June of last year, were dedicated early this month (December 1). Guild Ha a dormitory for women, is referred to on the Staten Island campus as "The House that CHE Built," since most of the funds came from that source. The dorm will house 116 girls, is named honor of the college Guild's contribution to campus progress. The new gym frees Wagner's prese overworked auditorium in the Ad Building for use as a permanent chapel. The college basketb team, The Seahawks, can now play home games on campus rather than use a high school gy three miles away. Structures cost $950,000, greatly enhance Staten Island's Grymes Hill

)me charter members.

In charge of the council's three major partments are: Canon Clifton A. Best, issioner of the Harrisburg diocese, evan-lism and missions; the Rev. Gordon E. olkemer, pastor of St. Matthew's (ULC) hurch, York, community relations and so-al action; and the Rev. Robert Fisher, pas-r of Grace (ULC) Church, York, Chris-n education.

THE REV. H. EARL SCHLOTZHAUER, Hamp-ead, Md., has been elected pastor of the pper Muhlenberg charge, will assume harge Jan. 1.

THE REV. KENNETH D. JAMES was in-alled at Glen Rock Dec. 16, with Dr. wight F. Putman, president of synod.

CHRIST SUNDAY SCHOOL, Dallastown, has gun a program of sending monthly per-nal letters to the 18 members who are rving with U.S. armed forces. The school ill also send a subscription to THE LU-HERAN to each service man.

Robert Marshall, chairman of the com-ittee said the first letter will be by Pastor L. Hench. Future letters will be written y either a Sunday school official or a mem-er, just as if the writer were communicat-g with his or her own son or daughter.

RECENT BEQUESTS: Christ, York, $1,000 om the estate of Henry Thomas Leader. rom the same estate, the Christ Sunday hool, $400. Tressler Orphans' Home, $400. ome for Crippled Children, Allentown, 400 . . . St. Matthew's, Hanover, $500, as memorial to George H. and Ida M. Martin om the estate of Ida M. Martin.

ADVENT CHURCH, YORK, has approved lans for a $100,000 addition to the Sun-ay school . . . St. James', York, also plans n addition to the Sunday school.

PAUL LEVI FOULK

OUTH CAROLINA:

owman Home Is Forty Years Old

COLUMBIA—Former ULCA Secre-ry W. H. Greever was the main speaker the 40th anniversary (*turn to p. 44*)

—HOME MISSIONS—

NEW MEXICO: Members of St. Paul's Church, Alamogordo, want to obtain mission status, to call a pastor as soon as possible. Therefore, they are undertaking a complete census of the community under the direction of the Rev. W. C. Miller.

VIRGINIA: Members of Christ Church, Fredericksburg, recently dedicated their new $45,000 building (see Virginia news, page 46).

TEXAS: Members of St. Mark's (mission) Church, Corpus Christi, are sending as a gift, a year's supply of church bulletins to the new mission at Waco which held first services Nov. 18 by Mission Developer Royal E. Lesher. St. Mark's plans to build a church in the future, has purchased near-by property for that purpose.

ONTARIO: What will probably be the beginning of a new mission had its start Dec. 2 when a Sunday school was organized in the "Mountain" area of Hamilton. The effort is being supported by Trinity and St. Paul's churches, Hamilton. Sunday school superintendent is Kurt Reble, son of Canada Synod President Reble.

SOUTH CAROLINA: First services have been held at Beaufort, with an eye to eventual mission organization. Forty persons attended, heard Synod President Karl Kinard, Pastors M. L. Kester, J. Virgil Addy.

VIRGINIA: First services for the new mission in Arlandria were held Dec. 9 by Mission Developer Everett Jensen. A parsonage has been purchased at a cost of $16,000.

SOUTH CAROLINA: Members of Christ Church, Denny Terrace, Columbia, are erecting a new parsonage, hope to complete it by Feb. 1. The congregation will then call a full-time pastor.

COLORADO: Mission Developer Charles Goetz took up his work in Wheat Ridge early this fall, held first services in the Grange Hall Oct. 14. An attendance of 44 young people for Sunday school, 67 at the first worship service was reported.

Church Architects

The Rev. Edward Snively Frey, pastor of Trinity Church, Lemoyne, Pa., and Layman Charles A. Scheuringer, of Philadelphia, have been named executive director and consulting architect, respectively, of the United Lutheran Church's new Department of Church Architecture.

Appointment of the pair was announced at Buck Hill Falls earlier this month following action by the ULC's Executive Board.

The newly created department has been organized "to advise congregations contemplating building and renovation." Members of the staff are charged with responsibility of "fostering an appreciation of liturgical architecture in the United Lutheran Church."

A native of York, Pa., Pastor Frey is a graduate of Gettysburg College and Seminary (1932-35), served on Central Pennsylvania Synod committees and was an officer of the Harrisburg (Pa.) Ministerial Association during his Lemoyne pastorate.

Layman Scheuringer is a graduate of the University of Pennsylvania, a well-known Philadelphia architect, a member of the Guild of Church Architects, the American Institute of Architects and the Engineers Club of Philadelphia. He will work in the department on a part-time basis, will commute from Philadelphia.

DIRECTOR FREY

ARCHITECT SCHEURING

. . . staff members of ULCA's newest department

Hoh to Europe

The Rev. Philip Richard Hoh, author during 1951 of the "Know Your Bible" feature of THE LUTHERAN and pastor of Spring City (Pa.) Church, has accepted a three-year overseas assignment as representative of the USA Committee for the Lutheran World Federation and of Lutheran World Relief. He will be stationed at Stuttgart, Germany, where he will live with his wife and son.

Pastor Hoh will serve as consultant to the central committee of the German Evangelical Academies, which has developed a "remarkable" program for an approach to laymen in various occupations and professions. A year-round study and discussion program is in operation in which the church seeks to interest labor, management and professional people in greater participation in the life of their congregations.

Son of Philadelphia Se
nary President Paul H
Pastor Hoh was gradua
from University of Penn
vania and Philadelphia Se
nary. Following ordinati
he served as assistant pas
in Rochester, N. Y., as
ligion and philosophy
structor at Muhlenberg C
lege until he became pas
at Spring City in 1949.
is co-author (with his fath
of *Two Minutes With G*

Man with Idea

A retail furniture m
chant of Lancaster, Pa., h
announced he will give t
profits of his business duri
the next two years for t
establishment of a home f
older people.

He is Lutheran Laym
Fred Galebach, a counc
man of Grace Church, La
caster (Pa.) and a form
president of the Lancast
(Pa.) County Federation
Men's Bible Classes. In '

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

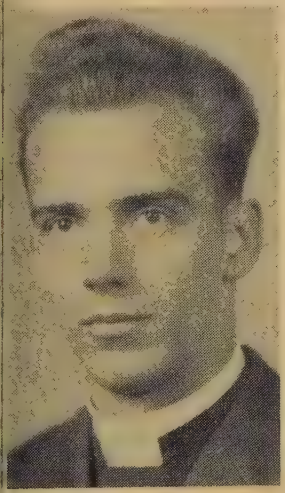
e was named with his son, lerbert, as "Typical Father nd Son Team," a project ponsored by the YMCA oys' Work Committee.

At a meeting of people interested in putting Lutheran ervice for Older People on full-time schedule, a $5,000 udget for 1952 adopted and full-time worker secured.

lind Cleric Feted

Sixteen hundred friends of hio Synod's veteran blind astor, the Rev. Daniel J. hlman, crowded Trinity hurch, Springfield, Ohio, cently to pay tribute to his years of service to his ongregation.

The story of the life of astor Uhlman was told in usic and narration, many the "actors" being reale counterparts of the roles ey portrayed. Synod Present George W. Miley paid ibute to the service ren- ered by Pastor Uhlman.



CONSULTANT HOH
. . Spring City to Stuttgart

BRIEFLY SPEAKING

ULCA Board of Education Secretary Gould Wickey, speaking at the Dec. 1 dedication of Guild Hall (*see page 40*), first structure to be completed on Wagner College campus with funds from CHEY, said: "This girls' dormitory is *A*mple in size, *B*eautiful in location, *C*harming in appearance, *D*elightful in surroundings, *E*xcellent in facilities, *F*irm in construction, *G*orgeous in furnishings, *H*omey in comforts, and *I*nviting to the men with its nooks, corners and lounges." Evidently he ran out of adjectives at the letter "j."

At a recent banquet honoring the Sunday school teachers and officers of Evangelical Church, Waynesboro, Pa., it was discovered that 80 officers and teachers had amassed a total of well over 1,000 years of service in the Sunday school. Oldest record of service was 50 years held by Mrs. J. E. Beck, now superintendent emeritus of the primary department. Eighteen teachers served upwards of 20 years.

When the late Charles A. Schnepel, prominent member of Holy Trinity Church, New York City, prepared his will, he left $2,000 to his church to be distributed: $500 to the endowment fund of Holy Trinity Church, $500 to home missions, $500 to foreign missions, and an equal sum to church extension.

Pastor Joseph Stump is officially listed as pastor emeritus of St. John's Church, Duluth, Minn., has been stumping the state of Wisconsin on behalf of the Youth For Christ program. He has made plans to carry on the same kind of campaign in India.

Members of Cedar Grove (S. C.) Church have watched with interest as a happy couple (of different faiths) have served in their respective congregations—the husband in the Lutheran church, the wife in a church of another denomination. Frequently, the wife attends services with her husband, usually sits with him towards the front of the nave. A group of her Lutheran friends were talking with her about her interest in the Lutheran congregation. "Well," explained the non-Lutheran churchwoman, "I come to your church and sit up front for a specific reason: the back pews seemed to be reserved for members; I'm not a member so I get one of the front seats!"

service of Lowman Home for the Aged and Helpless on Nov. 28. The services were conducted in Bethel Church, White Rock. Participating were Board President Wynne C. Boliek, General Superintendent Leroy E. Blackwelder, and Synod President Karl Kinard.

The Home began with a gift of several hundred acres of land and a few thousand dollars cash, the total valuation of about $10,000, the gift of a widow (Mrs. Malissa Lowman) who had several helpless children.

From this small beginning the institution now has a valuation well above $500,000. Beginning with the care of a half dozen, then 11 people, there are now 109 persons in the care of the Home. The largest single gift ever to be received by the institution came the last of 1950 and the first part of 1951, an amount in excess of $208,000 left the institution by a Baptist woman of Columbia. A new dormitory is now under construction and will provide for some 20 additional persons. The new Wessels-Kuck Building was completed this year, the gift of the Fred Wessels family of Savannah, Ga. Considerable expansion has taken place in recent years. The Home is owned and controlled by the synods of Virginia, North Carolina, South Carolina, Georgia-Alabama, Florida, and Mississippi, provides care for four different types of persons: aged, crippled, weak-minded, and epileptic. It is the only institution of its kind south of Washington, D. C.

The Columbia Social Missions Society held its annual banquet in Ebenezer Church Nov. 26.

ON Nov. 11 the new parsonage at St. Luke's, Summerville, was dedicated by Pastor J. Kenneth Webb and President Kinard.

SYNOD BROTHERHOOD met in Wittenberg Church, Leesville, Nov. 16, and adopted a new constitution. Speakers were Zeb B. Trexler, associate secretary of LLM; Ralph J. Wohlsen, president of the ULCA Brotherhood. Clarence L. Sox, of West Columbia, was re-elected president.

ONE OF THE NEWEST, well-built, and be equipped parish houses in synod was d icated Nov. 25 at Ebenezer Church, Colu bia, at a cost of $175,000.

ST. PAUL'S CHURCH, Mt. Pleasant, d icated a new Sunday school addition Dec.

St. Andrew's Church, Charleston, has up a Ministerial Education Loan Fund. amount now is $600. The regulations set up for administering this fund include you men beyond the bounds of this parish.

THE REV. J. A. KEISLER, JR., reports t one week was devoted to parish inform tion, inspiration, and fellowship, at St. A drew's. Two laymen and the pastor d cussed the whole program of the chur with special emphasis on attendance a finances. Twenty per cent of the congre tion was invited each night. An increase attendance at worship was noted and t first report on pledges revealed 40 per c of the amount pledged was for benevol causes. WYNNE C. BOLI

TEXAS:

Time Out to Oppose Vatican Envo

UNITED Lutherans attending t Presidents' Conference at St. John Church, Goliad, last month, had agre to make home missions the major topic discussion. But with 90 churchmen pr ent, no one wished to pass by the oppo tunity to protest President Truman's a pointment of General Mark Clark ambassador to the Vatican.

Communications were dispatched to Tex Senators and to the President.

A Brotherhood project—the raising $10,000 for a permanent Home Missions Lo Fund—has been launched. Laymen will ra the money; synod will administer the fun

PASTORS JOHN A. SCHERZER and Berna Confer led "Turn-in-the-Road" conferenc in Dallas, Houston, Austin and San Antoni

SINCE THE Evangelism Institute at Aust several Evangelism workshops are bei

ONE of the most popular features of congregational life at St. Paul's Church, Spring Grove, Pa., is "The Children's Hour," conducted by Pastor Ralph Robinson each Saturday. Children from the church and the community attend to hear Bible stories related by the pastor and enjoy fellowship. The group "held still" long enough during a recent "Children's Hour" for the photographer

held by the Rev. Royal E. Lesher in Ander (for Goliad County), Austin, Dallas, and Houston.

TWO RESIGNATIONS: The Rev. John W. Kern, Vernon, resigned to accept a call to George West-Bay Point Parish . . . THE REV. A. A. HAHN resigned from St. Mark's, Cuero, due to ill health. Pastor Hahn hopes to return to his ministry early next year.

WITHOUT fanfare St. John's, Goliad, will pay off another $1,000 on their new building debt this year.

MARTIN LUTHER CHURCH, Colettoville, recently acquired new educational room when consolidation of Victoria County schools made a country school near the church available. Cost $80.00!

St. Andrew's, Weesatche, voted at its annual budget meeting to place "The Lutheran" on the congregational budget and send it to every home in the congregation. A substantial raise in the pastor's support was also voted for 1952.

EIGHTY YOUNG PEOPLE gathered in Weesatche, St. Andrew's, to hear President Billie Grace Ungerer tell of Luther League activities and plead for greater stewardship and consecration.

FIRST CHURCH, Austin, will find in fulfilling their 1952 budget, that they have given seven times the amount for benevolences that they gave eight years ago. Benevolence for 1952 will reach $4,525 for all causes. Dr. Elwood Bowman of the BAM visited Austin and consulted with the congregation about financing and architecture for the new educational building.

A NEW parsonage graces the property of Grace Church, Harlingen.

GRACE CHURCH, Houston, voted $22,000 for their 1952 budget, two thousand more than last year. One third will go to reduce indebtedness of the new church.

ON THE PRETENSE of changing a family night program nearer Halloween the members of First United Church, Dallas, surprised the Rev. and Mrs. Wm. J. Hoebel on the event of their 25th wedding anniversary. Mr. Ed. Blum, vice president of the Atlantic Refining Co., was tendered a farewell dinner by the employees of the firm on his retirement from duty. Mr. Blum served on the synodical CHEY committee.

TRINITY CHURCH, Black Jack, is using their new educational building recently acquired from a school property. Volunteer labor in both Trinity and Philadelphia Church, Swiss Alp, is saving hundreds of dollars for the congregations.

JAMES F. VORKOPER

VIRGINIA:

New Church for Fredericksburg

ROANOKE—A new Lutheran church has been added to one of Virginia's most historic cities. On Nov. 11, Chris Church, Fredericksburg, was dedicated Dr. Abdel Ross Wentz, of Gettysbur Seminary, spoke. Costing $45,000 an seating 180, the church is the second uni in a master plan. (The parsonage wa completed last year.) The buildings ar located just off the campus of Mary Wash ington College (*see cut opposite*). Pasto of the four-and-one-half-year-old congre gation is the Rev. Leigh Bell.

Used at a special communion servic were the common cup and other sacra mental vessels that had been sent from Lon don in 1727 as a gift to old Hebron congre gation, located at Madison, Va.

In a state that is proud of its histor Fredericksburg has a commanding spo George Washington spent his boyhood a near-by Ferry Farm. Here he was suppose to have cut down the cherry tree and t have thrown a silver dollar across the Rapp hannock River. On one of the tree-line streets is Mary Washington's home. In th Old Inn, Thomas Jefferson and Georg Mason, and other prominent men, drafte Virginia's famous bills on Religious Libert and Public Education.

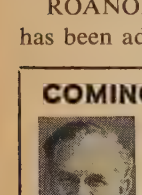
Fredericksburg was the home of John Pau Jones. James Monroe once served on th town council.

The synodical Brotherhood, meeting No 13, at College Church, Salem, voted t raise $1,000 during the coming year fo home missions.

HOLY TRINITY CHURCH, Wytheville, cele brated its 75th anniversary Nov. 25-26 Speakers were Pastors M. L. Minnick, J Luther Mauney, and Frank K. Efird.

SYNOD'S EXECUTIVE COUNCIL voted at it last meeting to hold the annual conventio of synod Feb. 5-8 at St. Mark's, Roanoke The council decided to recommend to th convention that the "apportionment on th communing membership basis be continue at this time." There has been some senti ment in the synod for changing the basis o

COMING TO PHILADELPHIA?



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at 16th and Jefferson
7:30 P.M. Evening Service
at Broad and Boulevard
7:30 P.M. Thursday
at Broad and Boulevard

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E. W. Harner, D.D., Pastor
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16th AVENUE at Grant Street
One block north of the State Capitol

WEST PALM BEACH, FLORIDA

First United Lutheran Church
Lakeview Ave. at Dixie Hwy.
REV. WILLIAM LONG DOWLER, Pastor
Morning worship, 11 o'clock

Away Down South
In the Heart of Miami

Holy Trinity
Lutheran Church

200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
" . . . *where sin and pain find healing*"

Dedicated last month (see story opposite) is this $45,000 church, second unit of the Master Plan undertaken by members of Christ Church, Fredericksburg, Va. Parsonage was completed last year. Building is just off campus of Mary Washington College

apportionment.

THE REV. GRAY L. FREEZE resigned as assistant pastor of First Church, Richmond, Nov. 28, to accept a call to a church in North Carolina.

THE REV. IRA WILSON of Harrisburg, Pa., became pastor of the Shenandoah Parish, Woodstock, Nov. 1.

FRANK K. EFIRD

WARTBURG SYNOD:

Tornado Visits Campbell Hill

PROPERTY damage to the community of Campbell Hill, Ill., was heavy following Nov. 13's tornado, but all three churches—Presbyterian-Baptist, United Lutheran and Missouri Synod—escaped with comparatively little destruction.

Synod's stewardship committee plans a series of meetings soon featuring ULCA Stewardship Secretary Henry Endress.

BETHANY CHURCH, BURLINGTON, IOWA, has recently completed extensive improvements.

MEMBERS of St. John's Church, near Campbell Hill, Ill., are preparing the parsonage for the arrival early next month of the Rev. J. Juhkenthal from Bristol, England.

THE REV. H. J. ESHBAUGH has accepted a call to Jordan Church, Sterling, Ill., effective Jan. 1.

THE REV. R. G. SEDO, of Inglis, Manitoba, has accepted a call to St. Paul's Church, Northwest Side, Chicago.

SYNOD LEADERS are winding up plans to complete the CHEY emphasis successfully in the near future.

One-night institutes will be conducted in 13 congregations next September by Parish and Church School Board Secretary George Ammon.

ST. PETER'S CHURCH, Arenzville, recently sent three barrels of food, several bushels of apples to the Nachusa Home for Children. Over 300 pounds of clothing have already been shipped to Lutheran World Relief.

ARNOLD H. KAITSCHUK

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Miss Gertrude A. Heering, Mgr.
701 Third Avenue, South
St. Petersburg, Florida

NEBRASKA:

Olson Defeated for Congress Seat

FREMONT—Although interest, especially among Lutherans, was high Lutheran Layman Carl F. Olson, a member of Salem Church, Fremont, and mayor of the community, failed in his efforts to win election to Congress from Nebraska's third district.

Members of Salem Church recently shipped nearly half a ton of clothing for Lutheran World Relief. A truck, use of which was donated by Midland College, made the rounds of other Lutheran congregations in the community, and transported a ton of clothing to Omaha freight yards.

"Buy Tile" is the invitation extended by members of LOYAL at United Church, Spencer, to members of the congregation. Purpose of the campaign is to tile the basement floor. Services on Sunday are being recorded for sick and shut-ins.

DR. RALPH LIVERS recently observed the 45th anniversary of his ordination; members of St. John's, Council Bluffs, and friends from Salem, Fremont, attended a special service honoring him.

MEMBERS OF Our Redeemer Church, Omaha, are considering purchase of additional property as a fitting celebration of the congregation's 35th anniversary. A year-long observance is planned, starting with New Year's Communion at which charter members are being urged to attend in a body. Former pastors will be invited to preach during the anniversary year.

PAUL WIEGMAN

WANTED

Ministerial Acts published by the General Synod, 1900. Reply to Dr. Geo. Beiswanger, Harvel, Ill.

WEDDINGS - PORTRAIT - COMMERCIAL
Photography
Fred W. Rochelle
1547 E. PASTORIUS STREET
Philadelphia 38, Penna.
Llvingston 9-3324 Llvingston 9-4825

HELP WANTED

Positions open for housemothers in Children's Home. Sympathetic understanding of children, desire to be of Christian service, and ability to adjust to institutional living essential. Apply to Rev. W. K. Reinert, Supt., The Lutheran Home at Topton, Penna.

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423 Datura St.
Lutheran owned and operated
Moderate rates Sunny porches
Home atmosphere Central location

DECEASED

Sister Hannah Christman

Sister Hannah Christman, senior deaconess at the Philadelphia Motherhouse, died Nov. 15. She was 92.

Born March 25, 1859, in Waterville, Ohio, she entered the Motherhouse in 1896 and was consecrated May 18, 1902.

For a decade she served on the nursing staff of St. John's General Hospital in Allegheny, Pa., and then for 40 years on the nursing and (later) household staff of Lankenau Hospital, Philadelphia. She was retired from active service in 1946.

The funeral service was conducted in the chapel of the Mary J. Drexel Home, Philadelphia, Nov. 19. Burial was in Waterville, Ohio.

Sister Dorathea Hesse

Sister Dorathea Hesse, of the Baltimore

Md.) Motherhouse, died in Baltimore Dec. . She was 69.

Born in Charleston, S. C., she entered the iaconate in 1912, was consecrated on April 5, 1916. She served at the National Lu- ieran Home for the Aged, Washington,). C.; the Franke Home for the Aged, harleston, S. C.; the Home for the Aged, hicago, Ill.; Good Shepherd Home, Allen- wn, Pa.; and at the Deaconess Mother- ouse in Baltimore, Md.

Surviving are three sisters, Mrs. J. S. Till, Irs. W. P. Hatch, Mrs. W. R. Coste; a rother, Fred W. Hesse.

The funeral service was conducted in the altimore Motherhouse Chapel Dec. 3 by e Rev. Hugo Schroeder assisted by the Rev. mes Power. Burial was in Charleston, C., Dec. 4.

r. Alvah K. Jones

Dr. Alvah K. Jones, retired West Virginia nod pastor who served as a supply for the mmerhill-Jackson Township (Pa.) parish, ed in a Johnstown, Pa., hospital Dec. 1. e was 68.

Born in Robertsdale, Pa., Aug. 12, 1883, was graduated from Wittenberg College id Hamma Divinity School. He was or- ined in 1914 by the Indiana Synod.

During his ministry, he served pastorates Benton and Arcadia-Bloomdale, Ohio; alamazoo, Mich.; Oakland, Md.; Washing- n, Kan.; and Summerhill-Jackson Town- ip, Pa.

The funeral service was conducted in First hurch, Johnstown, Pa., Dec. 4 by Dr. alden M. Holl, assisted by West Virginia nod President Kenneth Munster and the ev. Donald Gallion. Burial was in Johns- wn, Pa.

Irs. James O. Leibensperger

Mrs. Fannie E. Leibensperger, widow of e late Dr. James O. Leibensperger, died in thlehem, Pa., Nov. 19. She was 86.

Mrs. Leibensperger served with her hus- nd in pastorates in Girardville, Lincoln ancaster County), and Bethlehem, Pa.

The funeral service was conducted in Beth- lehem Nov. 26 by Dr. Corson C. Snyder. Burial was in Kutztown, Pa.

Mrs. Herman Twietmeyer

Mrs. Louise Twietmeyer, widow of the late Rev. Herman Twietmeyer, died Nov. 18 in Lyndonville, N. Y.

With her husband, she served in pastorates in Waterloo, Hanover, and Ayton, Ontario. Since Pastor Twietmeyer's death in '50, she has been residing in Lyndonville, N. Y.

Surviving are two sons, Theodore and Henry, both of Rochester, N. Y.; two daughters, Mrs. Gerhardt Daeschel, Lyndonville, and Mrs. Ferdinand Bale, Carthage, Ill.

The funeral service was conducted in Hanover Nov. 22.

BASS

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In Conclusion . . . . . .

THIS ISSUE OF THE LUTHERAN is dated Dec. 26. It's St. Stephen's Day on the church calendar, but to most people it's just the day after Christmas. In many stores they're already busy taking down Christmas decorations and stocking shelves for January sales.

This grim world of ours seems to delight in destroying our dreams and mocking sentimentality. There's normally no room for angel choirs and cheerful carols in the routine of living. It's just "business as usual."

Christmas Day is a festive and happy exception. It proves that we can restore the old sense of wonder, the childlike faith, for at least one day. Only a dull, insensitive soul can fail to feel its tingling excitement, its spirit of kindliness and love.

But when midnight comes, many people sigh "Now Christmas is over for another year." Some say it with relief, others are genuinely sorry. But all cherish the hope that a little of the friendly spiritual glow that marks the holiday will abide in their lives.

Why can't it last all year? Couldn't we resolve to live on the same high plane always, until darkness becomes light, discord becomes peace, and strife ends?

THERE'S NO USE MAKING long-term resolutions about it. I've long held the conviction that New Year's resolutions, intended to bind the maker for a whole year, were senseless. Before many days have passed, most of them are broken. No one can foretell situations which may arise next week or next month.

People who trust God don't need to map out the whole future. They can live for each day, with daily newness of life and a fresh start every morning. In the lobby of the New York *Times* building the apt quotation, "Every day is a fre beginning; every morn is the world ma new." It applies not only to daily new papers, but to our lives.

The way to make resolutions (this my suggested formula) is for one day a time. We can do anything for one da —even go without eating, if necessar If for one day we can live on a high plan of Christian kindness and love, we ca do it any day. Should strong temptati cause a break in the cycle, there's no tr mendous loss. We can start anew th next morning.

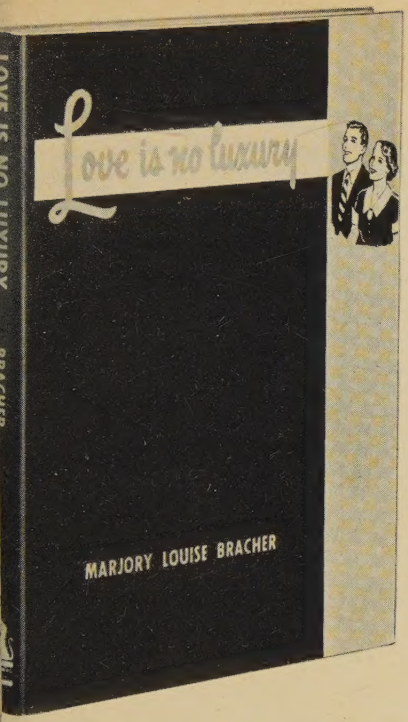
Then if it works out well the secon day, we can do it for a third, and so fort Before we know it we've achieved a pa tern of living from which we never w want to retreat. When that happens, it Christmas every day.

And if enough people follow such course, their influence on the world's a fairs will be wonderful. The theme peace on earth then will not be a bri angel song, but a rising crescendo tha will affect nations.

SUCH A PROGRAM isn't easy. It mean daily willingness to re-examine our pos tion, atone for our mistakes, and prepa to do better. It demands a level of kin ness, love and service which takes pr ority over everything else. But it offe the opportunity we need to live as God children, according to His wish.

The children used to chant "Christma comes but once a year." That's just th trouble. It ought to come more ofte If we earnestly try to make it do so, it ca come *every* day. At least, even for th weakest-willed among us, Christmas ca come *any* day.

—ALBERT P. STAUDERMAN



Love is no Luxury

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by
MARJORY LOUISE BRACHER

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May this joyous season of the celebration of the Nativity of Our Lord and the New Year, as well, be both happy and blessed for all the members of The United Lutheran Church

The Board of Publication

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